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the Irish Language

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THE PURSUIT OF DIARMUID
AND
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THE

PURSUIT OF DIARMUID

AND

GRAINNE.

PUBLISHED FOR THE

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the Irish Language.

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INTRODUCTION.*

IT is not for several reasons proposed to discuss here, beyond making a few necessary remarks, the age and authorship of the various Irish compositions known by the generic name of Fenian : amongst others, because the subject is one that could not possibly be fairly handled in a mere introduction. When, therefore, Oisín is spoken of as the author of that body of poems which bears his name, it must be understood that no assumption is made, and no law laid down, but merely a tradition stated.

To the reader who has ever asked from a real desire for information that question which

* The Council have decided on publishing, with Part II., Mr. O'Grady's Introduction, omitting, however, some portions of comparative unimportance, in order that the size of the volume may not be further increased, it having already attained dimensions considerably greater than was originally contemplated.

is all but invariably heard when mention is made of the Irish language before the uninitiated—Is there anything to read in Irish?—it may be acceptable to learn somewhat more fully and more definitely than is often convenient in conversation the nature and extent of at least one branch of our native literature, that which the Ossianic Society has undertaken, as far as may be, to rescue from obscurity.

The Fenian compositions, then, consist of prose tales and of poems. It is lawful to call them collectively “Fenian,” since the deeds and adventures of the Fenian warriors are equally the theme of the tales and of the poems; but to these latter alone belongs the name “Ossianic,” for Oisín is traditionally regarded as their author, whereas the prose tales are not attributed to him. The poems are known among the peasantry of the Irish districts as “*Stóirí na Fíannúigí*,” Stories of the Fenians; and, moreover, as “*Deáil-
leáin Oisín agus Pádraig*,” The dialogue of Oisín and Patrick; for Oisín is said to have recited them to the Saint in the latter days, when, the glory of the Fenians having departed for ever, he alone of them survived:

infirm, blind, and dependent upon the bounty of the first Christian missionaries to Ireland. We do not learn whether those pious men eventually succeeded in thoroughly converting the old warrior-poet; but it is plain that at the time when he yielded to the Saint's frequent requests that he would tell him of the deeds of his lost comrades, and accordingly embodied his recollections in the poems which have descended to us, the discipline of Christianity sat most uneasily upon him, causing him many times to sigh and wearily to lament for the harp and the feast, the battle and the chase, which had been the delight and the pride of the vanished years of his strength. These indications of a still untamed spirit of paganism St. Patrick did not allow to pass uncorrected, and we find his reproofs, exhortations, and threats interspersed throughout the poems, as also his questions touching the exploits of the Fenians* (vid. the Battle of Gabhra); and whatever period or author be assigned to the Ossianic poems, certainly no-

* It will be for those who may at any time seek to determine the age and source of these poems, to consider whether these passages be part of the originals, or later interpolations; for on this, of course, much depends.

thing can be better or more naturally expressed than the objections and repinings which the aged desolate heathen opposes to the arguments of the holy man.

The total number of stanzas in these poems is 2,594 ; and as each stanza is a quatrain, we have 10,376 lines or verses.

The prose romances of the Irish were very numerous ; for, as Dr. O'Donovan tells us in his introduction to the *Battle of Magh Rath*,* it is recorded in a vellum manuscript, in the library of Trinity College, Dublin, that the four superior orders of poets, that is to say, the Ollamh, the Anruth, the Cli, and the Cano, were obliged to have seven times fifty chief stories, and twice fifty sub-stories, for the entertainment of kings and chiefs : of which stories the manuscript referred to gives the names.

Of these and many other tales a number probably never were committed to writing, but lived in the mouth of the bards ; whilst the manuscripts which contained others are no longer to be found, having either already perished utterly, or being even now in

* Printed with translation and notes for the *Irish Archaeological Society*. Dublin, 1842.

process of decay in some dusty corner of one or other of the vast continental libraries.* Some stories, again,† are as yet known only to the reader of the Book of Leinster, the Book of Lismore, the Leabhar na h-Uidhre

* In the story of the Battle of Magh Rath, Congal Claen, in his metrical conversation with Ferdoman, boasting of the prowess of the Ultonians, mentions the following battles and triumphs, viz., The Battle of Rathain, of Ros na righ, of Dumha Beinne, of Edar, of Finncharadh: the first day which Concobhar gave his sons, the taking of the three Maels of Meath by Fergus, the seven battles around Cathair Conrui, the plundering of Fiamuin mac Forui, the plundering of Curoi with the seventeen sons of Deaghaidh, the breach of Magh Muchruime, the bloody defeat of Conall Cearnach. Of the greater part of these events Dr. O'Donovan says that there is no record extant, and of one or two a short mention is made in the Book of Leinster; but as the two last named battles form the subject of separate romances which are well known at the present day, we may conclude that similar accounts at one time existed of all the others, the loss of which is to be accounted for as above.

† Such as Tain Bo Cuailgne, or the Cattle-spoil of Cuailgne (of which very few modern copies are to be found), in Leabhar na h-Uidhre; the demolition of Bruighean da Derga in the same and two other old manuscripts. Also, the stories of the magical cauldrons at Bruighean Blai Bruga, at Bruighean Forgaill Monach, at Bruighean mic Ceacht, at Bruighean mic Dathó, and at Bruighean da choga. All these tales are mentioned in the Battle of Magh Rath, and the information as to the books in which they are preserved is derived from Dr. O'Donovan's notes

(Book of the Dun Cow), and other rare and unique manuscripts ; which, after many vicissitudes and narrow escapes, have at last found a safe and dignified resting-place for their venerable age in the Libraries of Trinity College, Dublin, of the Royal Irish Academy, of the British Museum, and in the Bodleian.

The history of Ireland may be roughly, but for our purpose conveniently, divided into three periods: the pre-historic or mythic, in which we are lost and bewildered in the maze of legends of the Firbolgs, Tuatha de Danann, and Milesians, and which may be said to extend to the Christian era ;* the elder historic,

* Far be it to deprive of all claim to truth such parts of our history as profess to record what happened in Ireland before the birth of our Lord ; because, from the singular continuity, accuracy, and minuteness, with which annals, genealogies, and historical poems are known to have been compiled by monks and the hereditary historians of the great native chiefs, even from the fifth century until the early part of the seventeenth, thus testifying to the natural bent of the Gael to preserve their own history ; it is probable that the primitive Irish did not neglect to transmit true records of some kind to their posterity ; whether they were acquainted with the art of writing, as some maintain ; or whether by the Ogham, and poems orally preserved. Yet, who shall thoroughly discern the truth from the fiction with which it is everywhere entwined, and in many places altogether over-

from the Christian era to the English invasion, A.D. 1170; and the later historic, from 1170 to the present time. And it is curious that the two first periods furnish all the legends which universally and most vividly prevail at this day, whilst the third is only, so to speak, locally remembered. Thus, in connection with the castles and passes of Thomond, there abound amongst the natives of that district stories of the O'Briens and Mac Namaras; but out of their own country, who remembers

said? The word *mythic* also applies in great measure to the earlier portion of the elder historic period. This note is appended to soothe the indignant feelings of those (if such there be at this day) who stickle for the truth of every the most ancient particle of Irish history, and who may not relish any doubts thrown upon the reasonableness of their cherished dreams of the past. There was at one time a vast amount of zeal, ingenuity, and research expended on the elucidation and confirming of these fables; which, if properly applied, would have done Irish History and Archæology good service, instead of making their very names synonymous among strangers with fancy and delusion. The Irish Annalists confined themselves to bare statements of facts, never digressing; hence we find fable set down as gravely as truth. What trouble would have been saved to their modern readers had they done as Herodotus, who, in relating a more than usually great marvel, is wont significantly to tell us that he only gives it as he heard it. It may grieve some that so many of us now hesitate to receive as

them? The peasants of Innis Eoghain (Innishowen) and Tir Chonnaill (Tirconnell) have by no means forgotten the O'Donnells and O'Neills; but who hears of them in Munster? And about Glengarriff, O'Sullivan Beare is yet spoken of; whilst in Leinster, you will hear the praises of the O'Byrnes, O'Mores, and O'Tooles, the Butlers, Fitzgeralds, and Fitzpatricks. But even such legends as we have of all these, of Cromwell, and of the Revolutionary war of 1688, besides being localised, are mere vague and isolated anecdotes,

valid those genealogies by means of which, thanks to the ingenious fancy of our ancient bards (who, upon the introduction of Christianity, freely borrowed from the Mosaic history), every Gael living in the year 1856, be he a kilted Mac Donald, or a frieze-coated O'Neil, can deduce his descent, step by step, from Adam; that is, providing the last five or six generations be remembered, for in these latter days pedigrees have been sadly neglected. There are now, also, many good Irishmen who do not consider that the date or details of the various influxes from Scythia and Iberia into Ireland are as trustworthy as those of the Peninsular war, or of other modern events; but let the destruction of these illusions be compensated by the reflection, that it is now established in the eyes of the learned world that the Irish possess, written by themselves, and in their own primitive and original language more copious and more ancient materials for an authentic history than any nation in Europe.

compared to the accurate and circumstantial reminiscences which survive of those far more remote ages. How is this? It is not that these men's deeds were confined to their own localities, for the Irish chiefs were accustomed to visit their neighbours without regard to distance. O'Donnell marched from Donegal to Kinsale to fight Queen Elizabeth's forces, besides other expeditions into Munster; Red Owen O'Neill defeated the English in a general action of great importance at Benburb, in 1646, as Hugh O'Neill had done before, in 1597, at Druimfliuch; and O'Sullivan Beare cut his way, with a small number of men, from Glengarriff to a friendly chief in Leitrim, in 1602.* It is not that the knowledge of these

* This feat is commemorated in Munster by a wild and well known pipe-tune, called "ΜΑΙΥΡΕΔΙΣ ΤΙ ΣΗΥΙΛΛΙΟΒΑΝ ΖΟ ΛΙΔΤΟΡΥΙΜ,"—O'Sullivan's march to Leitrim. Perhaps no chief of the latter ages enjoys a clearer or more widespread traditionary fame than Murrough O'Brien, Baron of Inchiquin, who sided with Queen Elizabeth in what Philip O'Sullivan calls the *Bellum quindecim annorum*. His severity and ravages earned him the name of "ΜΥΡΕΔΩ ΔΗ ΤΟΙΤΕΔΙΝ," or Murrough of the conflagration; and throughout Munster they still commonly say of a man who is or appears to be frightened or amazed, "Το όονηαιρε γε ΜΥΡΕΔΩ ΝΟ ΔΗ ΤΟΡ ΤΟ Β'ΦΟΙΖΡΕ ΌΟ," i.e., he has seen Murrough or the bush next him.

deeds was not diffused throughout the country ; for Annals were kept in Irish down to 1636, when the Four Masters wrote in the Convent of Donegal ; to which place was conveyed to them, by some means, accurate intelligence of all that happened in the most remote parts of Ireland. Poets also continued for many years later to sing loudly in praise of their patron warriors. Perhaps it may be accounted for by the events of the later historic period not having been embodied in romances, like those of the other two. Yet still we have ‘ *Caiteirim Tuirdealbhaidh,*’ or The Triumphs of Turlough O’Brien, being a narrative of the wars of Thomond, written by John Mac Rory Mac Grath, in 1459 ; perfectly authentic indeed, but in number of epithets and bombast of expression far outdoing any of the romances, being in fact the most florid production in the language ; and it has not become popular, nor is it comparatively known. This cannot be attributed to the antiquity of the language ; for, in the first place, the language of 1459, written without pedantry,*

* Keating, who was born in 1570, and wrote shortly after 1600, is perfectly intelligible at this day to a vernacular speaker, his work being the standard of modern Irish in or-

would be intelligible to Irish speakers of the present day, with the exception of a few forms and words which have become obsolete; and in the next place old inflexions, as they fell into disuse, would have been replaced by newer, and words which from the obsolescence of the things which they related might have become obscure, would have been explained by tradition. All this has taken place in the case of the Ossianic poems,* and of the romances now popular; many of which are undoubtedly very old,† such as

thography and the forms of words; whereas the Four Masters, who wrote in 1636, and Duaid Mac Firbis, who wrote in 1650—1666, employ so many constructions and words which even in their day had been long obsolete, that a modern Irish speaker must make a special study of the Grammar and of glossaries before he can understand them.

* Vide p. 16 et seq. of the introduction to the *Battle of Gabhra*, where extracts from ancient manuscripts are compared with the corresponding passages of the poems now current.

† It is a pity that O'Flanagan, when he published what he calls "The Historic tale of the death of the sons of Usnach," did not mention the manuscript from which he took it, and its date. However, the best authorities agree in referring the story itself to the twelfth century. The Romantic tale on the same subject, which he gives also, is the version now current; nor does he say where he got it. Some forms are in a trifling degree more old-fashioned than

“The Three Sorrows of Story,” the Battle of Maghmuirthemne, and the Battle of Clontarf, which is attributed to Mac Liag, the bard of Brian Borumha. In these, indeed, as in all the stories, there are abundance of words no longer used in conversation; but which are understood by the context, or which in districts where such pieces are read, there is always some *Irishian* sufficiently learned to explain.* Hence, the reader who speaks Irish, may have often heard a labourer in the fields discoursing *ex cathedra* of the laws and the weapons of the Fenians, and detailing to his admiring and credulous hearers the seven

those of the very modern copies: the orthography very much more so than that of the oldest copies of Keating: but that may be attributed to O’Flanagan’s desire to abolish the rule of “caol le caol agus leatán le leatán” (for the last three centuries the great canon of Gaelic orthography), which may have led him to spell according to his own system.

* The term *Irishian* may possibly be new to some. It is among the peasantry the Anglo-Hibernian equivalent of the word *Gaoidheilgeoir*, a personal noun derived from *Gaoidheilg*, the Gaelic or Irish language; and means one learned in that tongue, or who can at all events read and write it: which simple accomplishments, in the neglected state of that ancient idiom, suffice to establish a reputation for learning amongst those who can only speak it.

qualifications required by them in a newly-admitted comrade. But the customs of the later chiefs; their tanistry, their coigny, and livery, &c., are but dimly remembered here and there, and the terms of their art have resumed their primary sense, their technical meaning being forgotten. Thus *Caoruigh-eacht* at present simply means cattle, but at one time denoted those particular cattle which a chief drove from his neighbour in a *creach* or foray, together with the staff of followers, who were retained and armed in a peculiar manner for the driving of them,* and *Ceatharnach*, which meant a light-armed soldier (as distinguished from the *Galloglach*, gallowglass, or heavy-armed man), now signifies merely a bold, reckless fellow, and as a term of reproach, or in jest, a robber and vagabond.†

* This word is anglicised to *creaght* by the English writers on Irish affairs of the sixteenth and seventeenth centuries. Dr. O'Donovan mentions, in a note to the Four Masters, that this latter meaning of the word is still known in the county of Donegal.

† The English style a light Irish soldier a *kern*, pl. *kerne*; which they have taken wrongly from *ceithern*, pl. *ceitheirne*, which is a noun of multitude. In Scotland it has been better rendered by *catteran*. Cormac says that the original

To end this digression, whatever it may be that has given vitality to the traditions of the mythic and elder historic periods, they have survived to modern times; when they have been formed into large manuscript collections, of which the commonest title is “*ἄολος ἀνταρδελῶτα*,” answering to “a comprehensive miscellany.” These were, for the most part, written by professional scribes and schoolmasters, and being then lent to or bought by those who could read but had no leisure to write, used to be read aloud in farmers’ houses on occasions when numbers were collected at some employment, such as wool-carding in the evenings, but especially at wakes. Thus the people became familiar with all these tales. The writer has heard a man who never possessed a manuscript, nor heard of O’Flanagan’s publication, relate at the fireside the death of Uisneach, without omitting one adventure, and in great part retaining the very words of the written versions. Nor is it to be supposed that these manuscripts, though written in modern Irish, are in the mere colloquial dialect—any more than an English

meaning is, *one who plunders in war* (O’Reilly *sub voce*) and that certainly was their employment—and in peace too.

author now writes exactly as he converses. The term modern may be applied to the language of the last three centuries, when certain inflections and orthographical rules obtained, which have since held their ground and the manuscripts we speak of, though admitting some provincialisms, many of which are differences of pronunciation* (especially in the

* Thus a Munster manuscript will have $\acute{c}u\acute{z}\Delta m$ (to me) where a northern one will have $\acute{c}u\grave{z}\Delta m$, the latter being the correct form; and, again, $\text{oo } \acute{c}u\acute{z}\Delta\grave{z}$ (was given) for the northern $\text{oo } \acute{c}u\acute{z}\Delta m$; the literate form being $\text{oo } \acute{c}u\acute{z}\Delta\acute{o}$. But this is a mere idiosyncrasy of pronunciation, which is reproduced in manuscript from want of a knowledge of orthography in the scribe; for northern and southern will, each in his own way, read off the literate form in the above and all other cases, as easily as if he saw his peculiar pronunciation indicated; just as two Englishmen equally understand the words *said* and *plaid* when written, though one sound the *ai* as *ay* in *day*, in both words, and the other as *e* in *red* in the first, and as *a* in *lad* in the second. These peculiarities, however, are always discarded in Irish printed works of the most modern date, e.g., *The Irish Thomas à Kempis*; except where it is desired to give a specimen of provincialism, as is partly done in "The Poets and Poetry of Munster," by John O'Daly (Dublin, 1851). But it is to be regretted that the Highlanders are, even in print, regulating their orthography by the peculiarities of their pronunciation, to a much greater extent than is done in the most recent Irish manuscripts—we mean such as may be written in this very year. Thus the Scotch print *Oran*

terminations of verbs), more than anything else, have retained the forms proper to the modern literate language, as distinguished from the colloquial, such as the prepositions $\pi\mu$ and μe (by or with) μo $\beta\Delta$ μe , for νo βi μe (he was), &c. In some manuscripts, certainly, these distinctions have not been observed; but we here speak of good ones, among which we class the two from which has been derived the text published in the present volume. The first is a book containing a number of legends or Ossianic poems, and entitled “ $\beta o\lambda\zeta$ $\Delta\eta$ τ - $\gamma\Delta\lambda\Delta\tau\Delta\eta\eta$;” written in 1780, at Cooleen, near Portlaw, in the county of Waterford, by Labhras O’Fuarain, or Lawrence Foran, a schoolmaster: and he apologises in a note for the imperfections of his manuscript, alleging in excuse the constant noise and many interruptions of his pupils.* The second is a closely written quarto, of 881 pages, from the pen of Martin O’Griobhtha,

for Abhran (a song). Some remarks will be made on Gaelic orthography in the additional notes at the end of the volume.

* This volume was lent for collation by the Society’s secretary, Mr. John O’Daly, of 9 Anglesea-street, Dublin, whose collection of Irish manuscripts is alone sufficient to keep the Society at work for the next forty years or more.

or Martin Griffin of Kilrush, in the county of Clare, 1842-3. This manuscript, which a few years ago came into the Editor's possession, is called by the scribe, "An r̄geulair̄e," i.e., The Story-teller, and is entirely devoted to Fenian and other legends, of which it contains thirty-eight; some having been transcribed from manuscripts of 1749.*

From what has been said before, it will be understood that the language of these tales in their popular form, though not by any means ancient, is yet, when edited with a knowledge of orthography and a due attention to the mere errors of transcribers, extremely correct and classical; being, in fact, the same as that of Keating. Nor is it wise to undervalue the publication of them on the score of the newness of their language, and because there exist more ancient versions of some: that is, providing always that the text printed be good and correct of its kind. On the contrary, it

* The Editor has also, written by this industrious scribe, a smaller quarto volume, in which are found nearly all the Ossianic poems that have been enumerated, good copies of the Reim rioghraidhe, of the contention of the bards, and of the Midnight Court, besides many miscellaneous poems of the last three centuries.

seemed on this account most desirable to publish them, that there have hitherto been, we may say, no text-books of the modern language,* whilst there still are, at home and abroad, many Irishmen well able to read and enjoy such, were they to be had. The Fenian romances are not, it is true, of so great an interest to those philologists whose special pursuit it is to analyse and compare languages in their oldest phase, as the ancient Irish remains which have been edited with so much learning and industry during the last twenty years; † but they will delight those who lack

* Almost the only original work in correct Irish ever printed in the country, was a portion of Keating's History, published by Mr. William Haliday, in 1811; which is both uninviting in appearance, and difficult to procure. Most other Irish works have been translations, of which the best undoubtedly is the translation of Thomas à Kempis, by the Rev. Daniel A. O'Sullivan, P.P. of Inniskeen, county of Cork, who is an accomplished Irish scholar and poet.

† Not only in Ireland, by the Rev. Dr. Todd, and by Dr. O'Donovan, but on the Continent. To Zeuss belongs the honour of having exhumed and printed the oldest known specimens of our language. It is true that he was, in a measure, indebted for this to his more favourable situation for visiting the monasteries of Austria and of Switzerland, and the library of Milan, where these treasures lie. But for his masterly interpretation of them, and the splendid system

time, inclination, or other requisites for that study of grammars and lexicons which should prepare them to understand the old writings; and who read Irish, moreover, for amusement and not for scientific purposes. It has been already said that some of these legends and poems are new versions of old; but it is not to be supposed that they are so in at all the same degree or the same sense as, for instance, the modernised *Canterbury Tales* are of Chaucer's original work. There is this great difference, that in the former nothing has been changed but some inflections and constructions, and the orthography, which has become more fixed; the genius and idiom of the language, and in a very great measure the words, remaining the same; whilst in the latter all these have been much altered. Again, the new versions of Chaucer are of the present day; whereas our tales and poems, both the modifications of older ones, and those which in their very origin are recent, are one with

of critical and philosophical grammar which he has built of these materials [*Grammatica Celtica*, Lips., 1853], we have only to thank his own great science and patience. The unique philological training of Germany alone could produce such a work.

the other most probably three hundred years old.

The style of the Irish romantic stories will doubtless strike as very peculiar those to whom it is new, and it is to be hoped that no educated Irishman will be found so enthusiastic as to set them up for models of composition—howbeit, there is much to be considered in explanation of their defects. The first thing that will astonish an English reader is the number of epithets;* but we must remember that these stories were composed and recited not to please the mind only, but also the ear. Hence, adjectives, which in a translation appear to be heaped together in a mere chaos, are found in the original to be arranged upon principles of alliteration. Nor will the number alone, but also the incongruity of epithets frequently be notorious, so that they appear to cancel each other like + and — quantities in an algebraical expression. Here is an example; being the exordium of “the Complaint of the daughter of Gol of Athlioch” :—

“An Arch-king, noble, honourable, wise, just-spoken, abundant, strong, full-valiant, knowledgeable, righteous,

* These, however, are very sparingly used in the story of Diarmuid, compared to some others.

truly-cunning, learned, normally legal, gentle, heroic, brave-hearted, rich, of good race, of noble manners, courageous, haughty, great-minded, deep in counsel, lawgiving, of integrity in his sway, strong to defend, mighty to assist, triumphant in battle, abounding in children, acute, loving, nobly comely, smooth, mild, friendly, honest, fortunate, prone to attack, strong, fiercely powerful, constantly fighting, fiercely mighty; without pride, without haughtiness; without injustice or lawlessness upon the weak man or the strong; held the power and high-lordship over the two provinces of Munster, &c.”*

The confusion and contradiction which here appear would have been avoided, and a clearer notion of the king's character conveyed, by arranging the epithets into proper groups, with a few words of explanation; somewhat in this manner:—

“There reigned over Munster an arch-king, who as a warrior was mighty, brave, fierce, &c., who as a ruler was equal, just, wise in counsel, &c., and who to his friends and to the weak was mild, gentle, &c.”

But, then, the writer would have been compelled to break up his long chain of adjectives which fell so imposingly in the native tongue on the listener's ear, and to forego the allite-

* Many epithets are repeated in the translation, but this is from the want of synonyms in English; in the original they are all different words. Some, also, which in the Irish are compound adjectives, have to be rendered by a periphrasis,

rative arrangement of them, which is this:—
 The first three words in the above sentence (a noun and two adjectives) begin with vowels; the next two adjectives with *c*; the following three beginning with *l*; five with *f*; three with *c*; three with *s*; three with *m*; three with *r*; four with *c*; three with *g*; four with *m*; two with vowels; and four with *b*.

Alliteration was practised in poetry by the Anglo-Saxons, but this seems attributable rather to the embryo state of taste amongst them, and to an ignorance of what really constitutes poetic beauty, than to the genius of their language; hence the usage did not obtain in the English, and at the present day alliteration, whether in prose or poetry, is offensive and inadmissible; except when most sparingly and skilfully used to produce a certain effect. It was, doubtless, the same want of taste which introduced, and a want of cultivation which perpetuated the abuse of alliteration amongst the Celtic nations, and prevented the bards of Ireland and Wales from throwing off the extraordinary fetters of their prosody* in this respect; and it is a great

* Which includes minute and stringent rules of assonance, as well as of alliteration.

evidence of the power and copiousness of the Celtic tongues, that even thus cramped they should have been able to move freely in poetry. Impose the rules of prosody by which the mediæval and later Celtic poets wrote upon any other modern European language, and your nearest approach to poetry will be *nonsense verses*; as the first attempts of school-boys in Latin verse are called, where their object is merely to arrange a number of words in a given metre, without regard to sense.* Alliteration was not only abused in poetry, but also in prose; and, indeed, it may be asked whether the introduction of it at all into the latter is not of itself an abuse. But, differently from many other languages, the genius of the Gaelic, apart from external causes, seems to impel to alliteration, and its numerous synonyms invite to repetitions which, properly used, strengthen, and being abused, degenerate into jingle and tautology. The

* The Spanish use assonant rhymes, but in a far more confined sense than the Irish. We believe that Mr. Ticknor states in the Preface to his "Spanish Literature," that Spanish is the only European language which employs these rhymes. But those who will read "Cuir an mheadhoin oidhche," will not readily allow this.

Irish speakers of the present day very commonly, for emphasis sake, use two synonymous adjectives without a conjunction, instead of one with an adverb, and these they almost invariably choose so that there shall be an alliteration. Thus a very mournful piece of news will be called “Szeul ou̇ḃaċ uoḃuoṅaċ,” or “Szeul ou̇ḃaċ uoilėxioġaċ,” or “Szeul bu̇ai̇u̇ėaṙiċȧ ḃuoṅaċ,” in preference to “Szeul ou̇ḃaċ ḃuoṅaċ,” and other arrangements; all the epithets having, in the above sentences at least, exactly the same meaning. An obstinate man that refuses to be persuaded will be called “Duine ou̇u̇i̇ u̇al̇l̇,” and not “Duine ou̇u̇i̇ caȯċ;” “u̇al̇l̇” and “caȯċ” alike meaning blind. Besides the alliteration, the words are always placed so as to secure a euphonic cadence. And this would denote that the alliteration of the Irish and further proofs of their regard for sound, have other sources than a vitiated taste; but that it is to this latter that we must attribute the perversion of the euphonic capabilities of the language, and of the euphonic appreciation of its hearers, which led to the sacrifice of sense and strength to sound; and this taste never having been corrected, the Irish peasantry, albeit they

make in their conversation a pleasing and moderate use of alliteration and repetition, yet admire the extravagance of the bombast of these romances. Another quality of the Irish also their corrupt taste caused to run riot, that is their vivid imagination, which forthwith conspired with their love of euphony to heap synonym on synonym. It is well known how much more strongly even an English-speaking Irishman will express himself than an Englishman: where the latter will simply say of a man, "He was making a great noise;" the other will tell you that "He was roaring and screeching and bawling about the place." Sometimes this liveliness becomes exceedingly picturesque and expressive: the writer has heard a child say of one whom an Englishman would have briefly called a half-starved wretch, "The breath is only just in and out of him, and the grass doesn't know him walking over it."

Had these peculiar qualifications of ear and mind, joined to the mastery over such a copious and sonorous language as the Gaelic, been guided by a correct taste, the result would doubtless have been many strikingly beautiful productions both in prose and verse.

As it is, the writings of Keating are the only specimens we have of Irish composition under these conditions. Of these, two, being theological, do not allow any great scope for a display of style; but his history is remarkably pleasing and simple, being altogether free from bombast or redundancy of expression, and reminding the reader forcibly of Herodotus. In poetry, perhaps the most tasteful piece in the language is, with all its defects, “Cuirte an meadóin oíche,” or the Midnight Court, written in 1781 by Bryan Merryman, a country schoolmaster of Clare, who had evidently some general acquaintance with literature. This is mentioned to show by an example that alliteration, when merely an accessory, and not the primary object of the poet, is an ornament. These lines are from the exordium of his poem—a passage of pure poetry:—

ʃa ʒnaç me aʒ ruʃʃal le ciuḡaɪ na h-aʃʃann,
 aɪ ʃaɪnɪʒ uɪ ʔ an oɪuçt ʒo tɪom;
 aɪaɪce na ʒ-coillteadò, a ʒ-cuim an t-ɪleɪʃ,
 ʒan ḡaɪnʒ, ʒan ḡoilll, aɪ ɪoillɪe an lae.*

* I was wont constantly to walk by the brink of the river,
 Upon the fresh meadow-land, and the dew lying heavy;
 Along by the woods, and in the bosom of the mountain,
 Without grief, without impediment, in the light of the
 day.

How much the last two lines would suffer, if written :

Δηδαισε να β-πιουβδδδ, Δ ζ-cuim αν τ-ρλειβ,
 ζαν αιρε ζαν μοιλλ, Δρ φοιλλρε αν λαε.

Though the assonance is preserved, and of the two words substituted one is a synonym of the original, and the other, though of a different meaning itself, preserves the sense of the line as before.

The oldest specimens of Irish composition are perfectly plain, and Dr. O'Donovan gives it as his opinion (See Introd. Battle of Magh Rath), that the turgid style of writing was introduced into Ireland in the ninth or the tenth century; whence it is not known. The early annalists wrote very simply; but many of the later entries in the Annals of the Four Masters are in the style of the romances.

It may be a matter of surprise to some that the taste of the Irish writers should never have refined itself, the more so that the classics were known in Ireland. But though we find, indeed, many men spoken of in the Annals as learned in Latin, there is but small mention of Greek scholars: thus it may be supposed that their acquaintance was chiefly with me-

diæval latinity. Fynes Moryson mentions the students in the native schools as “conning over the maxims of Galen and Hippocrates;” the latter most likely in some Latin version of the schoolmen; but we do not hear that they studied Thucydides and Tacitus, Homer and Virgil, who would have been more likely to elevate their taste and style. Nor is the mere study of the classics sufficient to purify the literature of a nation; much else is required, such as encouragement, and acquaintance and comparison with the contemporary writings of other countries. These advantages the Irish authors did not enjoy. Their only patrons were their chiefs, and this fact, together with the reverence of the Celts for prescription, united with other causes to confine their efforts to the composition of panegyrical and genealogical poems, and of bare annals; the very kinds of writing, perhaps, which admit of the least variety of style, and which are most apt to fall into a beaten track. Of nature and of love our poets* did not comparatively write much, and such remains as we have of this kind cause us to wish for more. Of the effect of study of the classics, without other

* That is, down to the end of the sixteenth century.

advantages, we have an example in the effusions of the poets of the last two centuries, numbers of whom were schoolmasters, and well read in Homer, Virgil, and Horace. The effect has been merely that innumerable poems, otherwise beautiful, have been marred by the pedantic use of classical names and allusions, *otio et negotio*.

But how can we wonder, considering all adverse influences, at the defects of Irish literature, more especially in works of fiction, when we look abroad. In the last century the French were delighted with the romances of Scuderi, and England was content to read them in translations until Fielding appeared. Slavish imitations of the classics abounded, pastorals and idyls; and until the time of Addison* the most wretched conceits passed for poetry, and bombast, which but for the nature of the language would, perhaps, have equalled that of the Irish romances in diction, and which many times does so in idea, for grandeur. True, this was an age of decadence; still if with learning, patronage, and opportunity, stuff can be written and admired,

* See Macaulay's *Essay on Addison*.

there is excuse for many defects where all these aids are wanting.

But, notwithstanding that so many epithets in our romantic tales are superfluous and insipid, great numbers of them are very beautiful and quite Homeric. Such are the following, applied to a ship, "wide-wombed, broad-canvassed, ever-dry, strongly-leaping;" to the sea, "ever-broken, showery-topped (alluding to the spray);" to the waves, "great-thundering, howling-noisy." Some of these are quite as sonorous and expressive as the famous *πολυφλοισβοῖο θαλάσσης*.

Throughout the Fenian literature the characters of the various warriors are very strictly preserved, and are the same in one tale and poem as in the other. Fionn Mac Cumhail, like many men in power, is variable; he is at times magnanimous, at other times tyrannical and petty, and the following story does not show him in a favourable light. Diarmuid, Oisín, Oscar, and Caoilte Mac Ronain, are everywhere the *καλοὶ κάγαθοὶ* of the Fenians; of these we never hear anything bad. There are several graphic scenes in our tale, and the death of Diarmuid and his reproaches to Fionn are very well told. Some notice of the race

to which Diarmuid belonged, and of one or two other matters besides, which might reasonably have found a place in this Introduction, are unavoidably postponed to the additional notes at the end of the volume.

S. H. O'G.

τὸ ρυγθεαχτ ὀηαρμουδα Δγυς
ζηράιννε.

ARGUMENT.

PART II.

1. Aodh and Aonghus discover Diarmuid; they relate their mission. 2. Diarmuid instances Fionn's duplicity towards Conan. 3. He tells the story of Cian and the worm. 4. Resolve of Cian to be avenged on Scanlan for the treatment of his Eaclach. 5. The worm is released by Scathan cutting the binding on Cian's head. 6. Measures taken to guard the worm. 7. Its growth and strength. 8. King of Ciarriadh Luachra is killed by it; its death determined on; escapes; its destructive powers. 9. Conan resolves to seek the worm. 10. Diarmuid relates Conan's good fortune in killing it by the ga-dearg. 11. Diarmuid draws a conclusion of the dangers to which a compliance with Fionn's demand will subject them. 12. They resolve to combat with Diarmuid himself as less dangerous. 13. They are vanquished by him. 14. At Grainne's request Diarmuid seeks the berries of the quicken tree, accompanied by Aodh and Aonghus. 15: The giant youth of one eye refuses the berries. 16. Successful combat of Diarmuid with the Shearbhan-Lochlanach, whom he kills. 17. Aodh and Aonghus bury the giant and partake with Grainne of the berries. 18. Departure of Aodh and Aonghus. Diarmuid with Grainne ascends the quicken tree. 19. Fionn, rejecting the eric of berries tendered by Aodh and Aonghus, proceeds to the quicken tree. 20. Encamps with his battalions under its shade. 21. The game of chess between Fionn and Oisin. 22. Diarmuid thrice assists Oisin, who was being worsted, and makes himself known to Fionn. 23. Garbh, to obtain rewards offered by Fionn, essays to climb the quicken tree, but is slain by Diarmuid. 24. A like result meets eight succeeding attempts. 25. Names of the slain. 26. Aonghus departs with Grainne. 27. Diarmuid pleads with Fionn. 28. Oscar takes Diarmuid under his protection. 29. Oscar vows his determination to see Diarmuid safely depart. Contention between Oscar and the friends of Fionn respecting Diarmuid. Diarmuid descends from the quicken tree and with Oscar deals slaughter and havoc amongst his enemies. Diarmuid and Oscar leave together. 30. They rejoin Aonghus and Grainne. 31. Fionn seeks, and receives aid against Diarmuid from the King of Alba. 32. Diarmuid and Oscar take counsel, and resolve to fight their new enemies. 33. The people of Alba, coming ashore, are completely cut to pieces. Fionn in dismay returns back to sea. He seeks advice from a sorceress, who promises her assistance against Diarmuid. 34. She assails Diarmuid with darts. She is killed and her head taken to Aonghus. 35. Aonghus acts as

mediator between Diarmuid on the one hand, and King Cormac and Fionn on the other. A treaty ensues. Diarmuid in retirement. 36. At Grainne's desire Diarmuid invites Cormac, Fionn, and the Fenians to a banquet. 37. Diarmuid goes in search of a hound whose voice aroused him in the night. 38. Meets with Fionn. The wild boar of Beann-Gulban. Diarmuid informed that he is under restrictions not to hunt. 39. Fionn adduces proof in support of the truth of his statements. 40. Fionn makes known to Diarmuid the dangerous position in which he stands towards the boar of Beann-Gulbain. Diarmuid rejects the story, and alone awaits the animal's onset. 41. Struggle between Diarmuid and the boar. Diarmuid slays it, but is himself mortally wounded. 42. Fionn, coming-up, chaffs Diarmuid on his condition, and is deaf to his entreaties for succour. 43. Diarmuid recalls to mind past proofs of his good-will towards Fionn. 44. He gives an instance of having saved Fionn's life. 45. Oscar demands that Fionn shall give a drink to Diarmuid. 46. Fionn feigns that he is ignorant whence to procure water. Diarmuid reminds him of a well in the vicinity. 47. Fionn designedly lets the water fall through his hands twice. He goes a third time; meanwhile Diarmuid dies. 48. Fionn, in fear of Aonghus, and the Tuatha De Danaan departs with the Fenians. He is followed by the friends of Diarmuid, Oisin, Oscar, Caoilte, and the son of Lughaidh, who cover the body of Diarmuid with their mantles. 49. Their meeting with Grainne. 50. She is made acquainted with Diarmuid's death. Her grief and that of her people, 51. Arrival of Diarmuid's people at the scene of his death. 52. Aonghus mourns his lost friend. 53. The body is borne to the Brugh on the Boyne. 54. Grainne sends for her children. 55. Her reception of them. She distributes amongst them the legacy left by Diarmuid. They learn from her Fionn's treachery to their father. 56. Their departure to learn the art-of-war. 57. They comply with all Grainne's instructions. 58. Fionn, alarmed at these preparations by the sons of Diarmuid, calls together his men-at-arms. Oscar upbraids him with his conduct towards Diarmuid. He reminds him that he is but now reaping the fruits of his heartless enmity. 59. Abandoned by his own followers Fionn craftily makes advances to secure Grainne's favour. She repulses him at first; at length he prevails. Their departure together. 60. Return of the children of Diarmuid. Informed of Grainne's flight, they declare war against Fionn. They slaughter one hundred of Fionn's followers. Fionn and Grainne decide to make peace with them. 61. Terms of peace. Conclusion.

τὸ ρυιγθεαχτ ὀθιαρμουα αζυς
ζηράιννε.

ΑΗ ὈΑΡΑ ΡΟΙΗΗ.



1. Ρο λαβδαιη Δοὸ μαε Ανοαλα μιε Μήορηα;
αζυρ ιρ ε πο ράιο, ζο m-b'φεάρη λειρ βάρ
ὀ'φάζαιλ αζ ιαρηαιὸ να ζ-αορ ρηη ινά ουλ
τάρ Δ αιρ αρ ούττάρ Δ ιμάτάρ, αζυρ Δ
ουβδαιητ με h-Οιρίη Δ ιμυητηρ το εόιμευο ζο
τεαετ τάρ Δ η-αιρ ὀόιβ, αζυρ ὀά ὀ-τυιτρεαὸ
φείη αζυρ Δ ὀεαρῖβ-βῖράτάρ ραν τυμυρ ρηη,
Δ ιμυητηρ το είοὀλααὸ ζο Τιη ταιρηζηηε.
Αζυρ πο ειομηαοαρ αν ὀιαρ ὀεαζ-λαοὸ ρηη
αεαο αζυρ εέλεαβῖαὸ το Οιρίη αζυρ ὀο
ηαιτίβ να φέιννε, αζυρ πο ζλυαιρεαοαρ
νομπα, ζο ηαὸ η-αιτῖρτεαρ Δ η-ιμήτεαετα
νό ζο ράηζαοαρ Ρορ ὀά ροιλεαὸ, μηρ Δ ράιο-
τεαρ λυιμνεαὸ αν ταν ρο; αζυρ ηί η-αιτῖρ-
τεαρ Δ η-αοιὀεαετ αν οιοέε ρηη. Ρο εηηζεαοαρ
ζο μοὸ αρ η-Δ ιμάηαὸ, αζυρ ηίορ ρζυηεαοαρ
νό ζο ράηζαοαρ Ὀυβῖορ Ο β-φιαέηαὸ, αζυρ

Δεσουλ το λεατ-ταοιβ να ριοδβα οοιβ το ρυαρ-
 αοαρ λοργ Θηιαρμουα δευρ Ξηιάννε ανη,
 δευρ μο λεηαοοαρ αν λοργ ζο οορυρ να
 ριανβοιτε ινα ραιβ Θιαρμουο δευρ Ξηιάννε.
 Ρο μοτσιζ Θιαρμουο ιαοραη δε τεατ cum
 να ριανβοιτε, δευρ τυζ λām εαρα λαοοοα ταρ
 α λεατδη-αρμαιβ, δευρ μο ριαρρυιζ cia h-ιαο α
 βά ραν οορυρ. “Οο ελανηαιβ Μοιρνε ριηη,”
 αρ ριαο. “Cia το ελανηαιβ Μοιρνε ριβ?”
 αρ Θιαρμουο. “Αοο μαε Αηοαλα ιιη
 Μηορνα, δευρ Αονζυρ μαε Αιητ οιζ ιιη
 Μηορνα,” αρ ριαο. “Cρευο ρά ο-τάνζαδβαρ
 οον ριοδβα ρο?” αρ Θιαρμουο. “Ριονη μαε
 Chuμαιλλ το ευρ δε ιαρριαο το εηηρ
 ριηη,” αρ ριαο, “μαρ ετυ Θιαρμουο Ο
 Ουιβνε.” “Ιρ με ζο οειμηη,” αρ Θιαρμουο.
 “Μαιρεαο,” αρ ριαο, “νι h-αιλ le ριονη ζαν
 το εεανηρα νο λάν α ουιρηνη το εαορμαιβ
 εαορταηη Ουβρμυρ ο’ ράζαιλ υαιηη α η-εηιη
 α αταρ.” “Νι ρυρρρα οιβρε εεαταρ αο
 ριη ο’ ράζαιλ,” αρ Θιαρμουο, “δευρ ιρ μαρζ
 αρ α η-βιαο ηεαρ αν ριη ριη; δευρ ιρ
 αιτνω οαηρα ζυραβ ε μαρβδαο βαρ η-αιτρεαο
 το ριζηη, δευρ ηιορ βεαζ το ριη μαρ εηιη
 υαιβρε.” “Νιορ βεαζ ουιτρε,” αρ Αοο μαε
 Αηοαλα ιιη Μηορνα, “α βεαν το βρειτ ο
 ριονηη, δευρ ζαν το βειτ δε οευνδηη τριμ

Δξ ιαριηαιὸ ?' ἀρι Conán. 'Ní fúil áct enuim
 céann-φεδίηαι Chéin míc Oiliollá Oluim, á
 céann 'o éδδαιητ leat á n-éηηc m'áτδαι
 éyγδαιηδ,' ἀρι Fionn. 'Oo βειηηηm coηδαιηle
 ηδαιτ 'oηητ, á Chonáηη,' ἀρι Oirín, "i' oul mδαι
 ἀρι h-οηleáδ 'tu, áξυη γδαι ηίοτ'cáηη 'o'iaη-
 ηαιὸ ἀρι Fhionn δη η'δαιη ηδαιηηηοη ηέ." "

3. " 'Cηeυo í δη enuim úo,' ἀρι Conán,
 'mδαι ηác m-βαιηηηηηηe á céann 'oη ?' 'Áτá,'
 ἀρι Oirín, 'uδαιη 'oδαι éηηηξ Oilioll Oluim δmác
 ó 'Ohún Eoóδαιηηηηηe, áξυη Sδóβ ηηξηoη Chuiηη
 éeυoóáτδαιηξ, á βeδη δξυη á βδαιη-céηle, á
 mδαιηle ηηηη, áξυη ιáδ δηηδoη δη δoη éδαιηβáδ ;
 ηo βá Sδóβ τδoβ'τηoη τoηηηác δη τδη ηηη,
 áξυη 'oó cōηηδαιηc ηί cηδoβ 'oηδoηξηηη óη á
 εηoηη á n-áηηoε δξυη á λáη áηηηeáδ uηηηe.
 Τάηηηξ mδαιη ηδ n-áηηηeáδ ἀρι Shδαιὸβ, áξυη
 'oó éηoτ Oilioll δη éηδoβ ηoη éλáη uδáτδαιη
 δη éδαιηβáηo, ηυη ητ Sδóβ á λeοηη'óηηηηη 'oíoβ.
 Ro ηίηleáδoδαι τδαι á n-áηη á βδαιηe, áξυη 'oó
 ηυξ ηί ηηη ηίηη δλuiηη ηúηηác-leáτδηη míc
 'oηη τηoη-τoηηcéδαι ηηη .i. Cηδη mδαι Oiliollá
 Oluim, áξυη ηυξ ηηξ Chηδαιηηηηoε λuδ'cηδ λeηη
 'oá δλeηηoη é. Áct éeδηδ, ηη δmíλαιὸ ηo βá
 δη mδαι ηηη δξυη 'oηηηηη-ηδλλ τδαι á céann δηη,
 áξυη γδác βηηeδác 'oá m-βeηηeáδ δη mδαι ηηη
 'oó βeηηeáδ δη 'oηηηηη-ηδλλ βηηeδác λeηη.' "

4. “Ro fáir ašur mo fóirbairi Cían žur flánuiž a fičce bliadóain, ašur mo bá oiar mác oile aš Oilioll, ašur mo bá an triari inžníomá an tan rin. Ro báodar triari eadláć .i. žiolliaróe, aco, ašur mo cúadóar na žiolliaróe aimirí áimížte žo tealć Sžadćáin mic Sžadannláin ar doiréadć. Ro bá Sžadćán žo maicé mu an oiróce rin, ašur a buđairt, ‘atá fleadó anir an tealž ro anoćť fá cómairi Fhinn mic Chumáill, ašur vo žeuđćaró bair n-óóitín vo bíadó maicé oile a n-eužmair na fleróerín.’ Ro ćaitéadar a ž-cuiró an oiróce rin, ašur o’éržéadar žo moć ar n-a máradć, ašur vo cúadóar tar a n-oir žo Dún Eoćarimuiže, ašur táríladar triari mác Oiliolla ar an b-faicće rompa .i. Eožan mór, Cormac Car, ašur Cían, ašur mo fáiruiž Eožan oá žiolla cá maib ré aréir. ‘Ro báómar a o-tealž Sžadćáin mic Sžadannláin,’ ar an žiolla. ‘Cionnur vo bíóćtur ašuib anir?’ ar Eožan. ‘Vo bíóćtur žo maicé,’ ar an žiolla. Ro fáiruiž Cormac. ‘Žo maicé,’ ar an žiolla. Ro fáiruiž Cían an ceurona oá žiolla. ‘Vo bíóćtur žo h-olc,’ ar žiolla Chéin, ‘óir vo máoiró ré orruinn žo maib fleadó aize fá cómairi Fhinn mic Chumáill, ašur ní ćuž ré a bldar oúinne.” ‘Ná cperó é,’

Δι να ζιολλαϊόε οίλε, ‘όιη το βί ρέ ζο μαϊτ
 λινη με céile.’ ‘Οο βευηραιό ρέ οίολ ‘οάμηρα
 ρά ζαν Δ βειτ ζο μαϊτ Lem ζιολλα ρέιν,’ Δι
 Cιαν. ‘Να h-αβαιη ρηη,’ Δι Κομμαο Cαρ,
 ‘όιη ιη ρεαη ριονηρα ‘οάμηρα έ, Δζυρ Δτά Δ
 ράϊτ ‘οο τιζεαρηνα Διζε .ι. ριονη μαο Chu-
 ηαίλλ.’ ‘Νί μηροε λιονη,’ Δι Cιαν; ‘μαόραο
 ‘οοη βεαρηαό ‘ουιζε.’ Ιη Δηλαιο ‘οο βί Δη
 Cιαν ρηη, νίοη βεάρη Δοη ουιη Δηιαη έ ναό
 η-βαιηραό Δ céαηη ‘οε; Δζυρ ‘οο ζλυαιρ
 Cιαν ροιηηε ζο ‘ούη Σζαόάηη ηηο Σζαηηλáiη.
 Ρο έάηηλα Σζαόάηη Δι Δη β-ραϊτόε ροιηηε,
 Δζυρ ηο ριαρρuiζ Cιαν Δη Δ βεαρηαό. ‘Οο
 ‘όέν,’ Δι Σζαόάηη, ‘όιη ιη έ ιη céαρηηο ‘οάμηρα
 βεαρηαό ‘οο ‘οεηηαηη, Δζυρ Δηη ρύο Δη τεΔζ
 ηηα η-‘οειηηη έ Δζυρ έηηηζε ηοηηαη Δηη:’
 Δζυρ ‘οο ζλυαιρ Cιαν ‘ο’ιοηηηραϊζιό Δη τιζε.
 Οο ‘ουαίό Σζαόάηη ‘ο’ιοηηηραϊζιό Δ τιζε ‘ο-
 ‘οάηα; Δζυρ ‘οο ‘ουη Δ Δηηη Δζυρ Δ έηοεάο
 Δηη, Δζυρ Δηη ρηη τυζ ρζιαν Δζυρ υηρζε λειρ
 ηηα λáiηη, Δζυρ ‘οο ‘ουαίό μαη Δ ηαιβ Cιαν.
 ‘Cηευο ρά ‘ο-τυζαιρ ηα h-Δηηη ρηη λεατ?’ Δι
 Cιαν. ‘Οο ‘έλυηηηη,’ Δι Σζαόάηη, ‘ζο μαη-
 βαηη τυρα ζαό ηεαό ‘οά η-βεαρηαηηη ‘ου,
 Δζυρ ‘οο ‘όέν ‘ουρα ‘οο βεαρηαό ρεαροα.’”

5. “‘Ιαη ρηη ‘οο ρζαοίλ Σζαόάηη Δη céαη-
 ζαλ ηο βά Δι céαηηη Chéηη, Δζυρ ‘οο ρυαιρ

ὀρυμ-ιδλλ ἴορι ὄν ζ-cludar ζο céile διρ.
 ‘Αν ἐ πο ἀὸβδρι ρά Δ μαρῖδανν τυρα ζοδ
 neac ὀά m-beapriann tu?’ διρ Σζατάν. ‘Ἰρ
 ἐ ζο veimn,’ διρ Cιαν, ‘αζυρ ní βαοζάλ ουιτρε
 μέ.’ ‘Ὅο βειμυρε μο βριατάρ,’ διρ Σζανν-
 λάν, ‘ζο n-οένρα ἀὸβδρι μο ἴμαρῖτὰ leac
 ανοιρ νό ζο m-βιδιὸ Δ ῖοιρ αζαμ cpeuo αν
 ράτ ἀτά αζαο ανη πο.’ Ἰδιρ ρην τυζ ρζοι
 ὀον ρζειν ταιρ αν ὀρυμείλλ ζυρ ρζοιη
 cnum διρθε, αζυρ πο ἐριζ ὀο λέιμ λύτῖμαρ
 λάνευοτρυμ ζο ῖάιηζ ρίορῖυλλὰc να
 βρuiζne, αζυρ αζ τύηρληζ ανυαρ ὀι τάρλα
 cpaοιρεὰc Chéin ποιμπε, αζυρ πο cυρ cpyαὸ-
 ρηαὸmanna cómῶαιηζne ὀορζαοιτε υιρπε
 ρέιν ρά cεανη να cpaοιρiζε. Ταρ ἐρ cεανη
 Chéin ὀο βεapriαὸ πο τὸζαρ Σζατάν αν
 cnum ὀο ἴμαρῖδὰ, ἀcτ Δ ὀυβδαιρτ Cιαν ζαν
 Δ μαρῖδὰ ζο m-beuppαὸ ρέιν ζονυιζε Σαῖὸβ
 ηζιοη Chuηη cευο-cατὰιζ ἰ, ‘ὀιρ Ἰρ ηα
 βρuiηη ὀο ζεινεαὸ αν cnum ρη.’”

6. “‘Δῖη-αιτλε ρηη πο cυρ Σζατάν λυῖβε-
 anna ἰce αζυρ λειζῖρ ηε cneαὸαῖβ Chéin,
 αζυρ πο ζῖλυαρ Cιαν ποιῖε ζο Ὅύν Eοcαρ-
 ῖμυιζε, αζυρ Δ cpaοιρεὰc ρορ Δ βευλαῖβ αιζε,
 αζυρ αν cnum cεανζαιτε ὀι. Τάρλα Oιλιλλ
 Oλυμ αζυρ Σαὸβ ποιῖε διρ αν β-ραιτce, αζυρ
 πο ηηηρ Cιαν ρζευλα να cnyῖε ὀόῖβ ὀ cύρ

ζο θεμελιό. Δ ουβδιπτ Οίλιόλλ αν ένωμ το μαριβάδ, άέτ α ουβδιπτ Σαδδβ ναέ μαριεοβ-
 ταιθε, ‘όιη νί ριορ,’ άη ρί, ‘ναέ ιονανη μαε
 όι άζυρ το Chian;’ άζυρ ιρ ί κομδιηλε άη άη
 έιηη Οίλιόλλ άζυρ Σαδδβ .ι. ρονηαέ υδινζεαν
 ελάη το έυη ιηα τιμείολλ, άζυρ λεαρυζαδ
 άζυρ λάνκόριυζαδ βιδ άζυρ υιζε το έυη έυίε
 ζαέ λά.’”

7. “Ρο ράρ άζυρ ηο ρορβδιη αν ένωμ
 ρηη ιονηυρ ζο η-βαδ έιζεαν αν ρονηαέ το
 ρζαοιλεαδ ιηα τιμείολλ, άζυρ τεαέ κομδύε
 το θευηαμ όι. Ρο ράρ άζυρ ηο ρορβδιη άη
 ρηη ζο εαηηη βλιαδηα, ιονηυρ ζο ηαιβ εευθ
 εαηηη υιηηε, άζυρ ζο η-βαδ έυηα λέι εια αν
 εαηηη ιηα υ-τεηηζεομδαδ αν βιαδ το ευητι
 έυίε, άζυρ το ρλοιζρεαδ ευηαδ ηό λαοέ ζο
 η-α άηηαιβ άζυρ α έιθεαδ άηη ζαέ εαηηη
 έηαορκόζαηταέ υά ηαιβ υιηηε.’”

8. “Ιρ ί ρηη υδιη άζυρ άιηηηη ρά α υ-τάιηιζ
 ηιζ Chianηυθε λυαέηα υ’ριορ α έομδάλτα .ι
 ειαη ηαε Οίλιόλλα, άζυρ μαη έυαλαιό τυαρυρ-
 ζαδβάλ ηα εηυηηε ρηη, ηο έυαιό το θευηαμ
 ιονζαητυη υι, άζυρ υ’έηηιζ ιηα ρεαηαμ άη
 βάρηη αν τ-ρονηαιζ. Μαη ρυδιη αν ένωμ
 ηαδδρθε άηη, τυζ ριέ ραηηταέ ηιμηεαέ ηαιμ-
 θεαμδαιλ άηη, ζυη βδιη αν έορ όη ζ-εολρα
 ριορ θε; άζυρ μαη έοηκαυαη ηηά άζυρ

mionodaine an b'aire an gníomh rín, no teite-
 adar uile aghur no fázb'adar an t'úin ina
 fárad' folamh ina n-oidiú. Mar éadair
 Oiliol rín, a du'airt an énuim' do marb'ad'
 o'eadla go n-oidiúad' euct fá m'ó ina rín,
 aghur no doncuig' S'ad' a marb'ad'. Aghur
 mar f'uarad' an tead'ad' an ceas rín no
 éuiread' an t'úin tré 'oidiú' óonn-ruaid'
 oearg-larad' ina timcioll. Ann rín an
 uair' o'airiú an énuim' teaf na teinead' ag
 buain ríad, aghur an tead' ag tuicim uirre;
 no éiriú' do b'oidiúim' euctruim' tré mullad'
 an t'ig' ríad, aghur do g'ad' noimpe ríad aghur
 an tead'ad' ina oidiú, go r'áinúg' uaim' óora
 Féar'ina a n-iar'ad' Chorca Uí 'Ohibne.
 Ro éuaid' ar tead' ran uaim', aghur do r'ighe
 fárad' don t'ruic' ceas rín ina timcioll, go
 nac' lám'aid' fionn ina f'ianna Eimonn realg'
 ina r'ad'ad' do óeunam' ann le ríad na cnuime
 rín, aghur ir é a ceann rín iarriur fionn
 oir'ad, a Chonán,' ar Oirín."

9. "Mair'ad,' ar Conán, 'ir féar' ríom-
 ra b'ar o'f'ad'ail ag iarriaid' na h-éirce rín,
 ná t'uil tar m'air mar ar h-oidiúad' mé.'"

10. "Air rín no éiom'ain ceas aghur céile-
 ad'ad' ag Oirín aghur ag mair'ad' na f'énne,
 aghur do g'luair' noim' go r'áinúg' an áit ina

ραιβ̄ αν̄ c̄nuin̄. Δρ̄ n-ᾱ ραιερ̄ιν̄ το̄ Chonán̄
 πο̄ c̄uir̄ Δ̄ m̄eur̄ Δ̄ ρυδῑτ̄νω̄ ρ̄ιο̄σᾱ αν̄ ζ̄δοῑ
 ο̄ειρ̄ζ̄, Δ̄ζυρ̄ m̄irē ρ̄éin̄ τυζ̄ ιᾱρᾱc̄τ̄ αν̄ ζ̄δοῑ
 ο̄ειρ̄ζ̄ το̄,” Δρ̄ Όιαρ̄muiō, “μαρ̄ ζ̄λᾱc̄αρ̄ con-
 αῑβε̄ Δ̄ζυρ̄ β̄άῑο̄ ρ̄uir̄; ό̄ιν̄ το̄ β̄ί̄ Δ̄ ρ̄ιορ̄ Δ̄ζᾱm̄
 nāc̄ ραιβ̄ Δ̄ μαρ̄β̄ᾱο̄ ιρ̄ αν̄ ζ̄-c̄ruinnē munā
 μαρ̄εο̄β̄ᾱο̄ αν̄ ζ̄ᾱ ρ̄εαρ̄ζ̄ í. Δ̄ζυρ̄ τυζ̄ πο̄ζ̄ᾱ
 αν̄ υρ̄c̄αιρ̄ ρ̄ε̄ ζ̄υρ̄ c̄uir̄ τρ̄é̄ n-ᾱ h-ῑml̄ioc̄án̄ é,
 Δ̄ζυρ̄ πο̄ m̄αρ̄β̄ ο̄’αῑc̄εαρ̄ζ̄ αν̄ υρ̄c̄αιρ̄ ρ̄ιν̄ í,
 Δ̄ζυρ̄ τυζ̄ cēann̄ ο̄ά̄ cēannaib̄ το̄ lá̄c̄αιρ̄
 ρ̄h̄inn̄; Δ̄ζυρ̄ Δρ̄ n-αῑc̄in̄ αν̄ c̄inn̄ ο̄’ϕ̄h̄ionn̄, Δ̄
 ο̄υβ̄αιρ̄c̄ nāc̄ η̄γεο̄β̄ᾱο̄ ζ̄αν̄ τυillē é̄ir̄cē
 ο̄’ϕ̄ά̄ζ̄αῑl̄ inā Δ̄c̄αιρ̄ ó̄ Chonán̄. Ιρ̄ í̄ ρ̄ιν̄ ῡαιρ̄
 Δ̄ζυρ̄ αῑm̄ρ̄η̄ τ̄ά̄ιν̄ιζ̄ ρ̄ιᾱο̄ ρ̄ᾱc̄ά̄c̄ ρ̄olūαῑm̄nēāc̄
 ο̄’ιο̄νη̄ρ̄αῑζ̄ῑο̄ nā τυl̄c̄ā μαρ̄ Δ̄ ρ̄ᾱβ̄ᾱμαρ̄η̄nē
 uilē αν̄ τ̄αν̄ ρ̄ιν̄; Δ̄ζυρ̄ πο̄ lēan̄āμαρ̄ uilē αν̄
 ρ̄ιᾱο̄. Ο̄ο̄ c̄onnāιρ̄c̄ Conán̄ ρ̄ιν̄, τυζ̄ ρ̄ζ̄ιᾱc̄
 τ̄αρ̄ lōιρ̄ζ̄ ρ̄ιρ̄ αν̄ β̄-ϕ̄é̄inn̄, Δ̄ζυρ̄ πο̄ lēan̄ ρ̄é̄in̄
 Δ̄ζυρ̄ ρ̄ionn̄ αν̄ ρ̄ιᾱο̄; Δ̄ζυρ̄ ní̄ ρ̄ά̄ῑο̄c̄εαρ̄
 ρ̄zēul̄ūīzēāc̄τ̄ ο̄ρ̄ῑc̄ā ζ̄ο̄ ρ̄ά̄n̄ζ̄ᾱο̄αρ̄ c̄uz̄āinnē
 uim̄ c̄r̄á̄c̄t̄n̄ón̄ā το̄ ló̄, Δ̄ζυρ̄ ρ̄ε̄ιρ̄ε̄ᾱο̄ ρ̄eol-
 m̄āīz̄ αν̄ ρ̄ιᾱῑο̄ Δρ̄ Chonán̄ Δ̄ n-ο̄ιᾱῑο̄ ρ̄h̄inn̄,
 Δ̄ζυρ̄ ní̄ορ̄ ιᾱρ̄η̄ ρ̄ionn̄ é̄ir̄ic̄ Δρ̄ bīc̄ Δρ̄ Chonán̄
 ó̄ ρ̄iōin̄ Δ̄lé̄: Δ̄ζυρ̄ ο̄αρ̄ β̄αρ̄ lá̄m̄āib̄r̄ē, Δ̄
 c̄l̄annā M̄h̄ó̄īr̄nē,” Δρ̄ Όιαρ̄muiō, “ní̄ ρ̄ε̄āο̄αρ̄-
 μαρ̄ αν̄ ο̄ά̄ ο̄ε̄ο̄in̄ nó̄ ο̄ά̄ Δ̄im̄ōēōin̄ πο̄ β̄αῑn̄
 Conán̄ ρ̄īc̄ ο̄’ϕ̄h̄ionn̄ αν̄ lá̄ ρ̄ιν̄, Δ̄ζυρ̄ ο̄αρ̄ līom̄

νίον ἰὸ ἀν εὐζοίῳ ῥῖν ἰνὰ εἰμῖο Δ ἀτῶν
 ὀ'ἰαρηαῖὸ οἰρηυῖβρε, Δζυρ νάρ ἴ'βεαζ ὅο μαρ
 εἰμῖο ζυρ Δ m-βρηυῖνν βαρ μάιτρεαδὶ Δ βάβδαιρ
 ἀρ ὀ-τυιτιῖν βαρ n-αιτρεαδὶ ῥῖρ φέιν, ζαν βαρ
 ζ-συρ ὀ'ἰαρηαῖὸ εαορ εαορῆδαινν Ὀυβ-ῥοιρ νό
 μο εἰνρηε, ὀῖρ ἰρ ἐ ἀν εαδνν κυρῖὸ ἰαρηυρ
 ῥῖονν οἰρηυῖβρε ἐ; Δζυρ ζῖὸ βέ Δεα βευρ-
 ρῖὸ ῥῖβ εἰυζε, νί βῖαῖὸ ῥῖτ Δζυῖβ ῥά ὀεοιζ."

II. "Cρευο ἰαὸ να εαορα ὑὸ ἰαρηυρ
 ῥῖονν," ὅο ῥῖὸ ζῥῖδαιννε, "μαρ ναδὶ β-ῥέιῖοῖρ
 Δ β-ῥάζδαι ὅο?" "Δτά," ἀρ Ὀιαρημυο, "εῖδνν
 εαορῆδαινν ὀ'ῥάζδαιβ τυαδῆ Ὀέ Ὀανδαν Δ
 ὀ-τρῖυεα εευο Ὀ β-ῥῖαδῆαδ; Δζυρ ζαδὶ εαορ
 ὀά ὀ-τιζ ἀρ ἀν ζ-εῖδνν ῥῖν βῖο βυαδὸ ἰομδὸ
 Δεο .1. βῖονν μεῖρζε ῥῖονα Δζυρ ῥάῥαῖν ῥεῖν-
 ἰῖὸ ἀνν ζαδὶ εαορ ὀῖοβ; Δζυρ ζῖὸ βέ εἰτ-
 ρεαρ τῥῖ εαορα ὀῖοβ, ὀά m-βαδὸ ῥῖλῆν Δ εευο
 βῖαδὸδαιν ὅο, ὅο ῥαδῆαδὸ Δ n-δοιρ Δ ὀεῖδ
 m-βῖαδὸδαιν ῥῖτῆεαυ. ζῖὸεαυ, ἀτά ἀτῆδὶ ῥῖοῖρ-
 ζῥῖάνα ὀῥῥαῖεῖονα Δζυρ εἰμῖοευο ἀν εἰδνν
 ῥῖν, ζαδὶ λά Δζά βυν Δζυρ ζαδὶ n-οῖδῆε Δζά
 βάῥῖ ἰνα εἰοῖλα. Δζυρ ὅο ῥῖζνε ῥέ ῥάῥαδὶ
 ὀον τῥῖυεα εευο ῥῖν ἰνα εἰμῖοῖλλ, Δζυρ νί
 ῥέιῖοῖρ Δ ἰαρηβδὸ νό ζο m-βυαῖλτεαρ τῥῖ
 λευρα λῆναιὸμῖεῖλε ὅο λῖρηζῥεαρῥαῖο ἰαρη-
 ρῖονν ἀτά ἀιζε ῥέιν ἀρ, Δζυρ ἰρ ἀῖλῖαῖὸ ἀτά
 ἀν λῖρηζ-ῥεαρῥαῖο ῥῖν, Δζυρ ῥῖὸ ἰμῖεαῖῖαιρ

βιασ ἀμ βεατὰιὸ μuna m-βλαιρφεαο na
caora rin.”

14. “**Ν**ά cuiρρε σ’φιαδαίβ ορημ ρίτ το
ὀμυρεαὸ ἀρ ἀν Σεαριβάν loclannad,” ἀρ
Θιαρμυιο, “ἀζυρ naç móioe το léizφeαὸ ρέ
liom 1αο.” “Σζαοιλρε na cuiβμυζε ρο ὀinne,”
ἀρ clanna Mόιρνε, “ἀζυρ naçφamaoio leat
ἀζυρ βευρφam inn ρέin ἀρ το ρon.” “**Ν**ί
τιοcφαιὸ ρίβ liomφa,” ἀρ Θιαρμυιο, “ὀρη
σά β-ρeicφeαὸ ρίβ λάν βαρ ρύλ von ατὰç úo
buò ὀόçaioe βαρ m-βάρ ina βαρ m-beaτa
é.” “**Μ**αιρeαὸ, vein ζηάρα ορημυinn,” ἀρ
ρiαο, “ἀν cuiβρeαç το βoζαὸ ορημυinn, ἀζυρ
ρinn ve léizion leat a n-uαizφeαρ ζo β-ρeic-
φimίρ το çomφac ριρ ἀν ατὰç ρυλ βαιρφιρ na
cinn σάρ meioe:” ἀζυρ το μυζνε Θιαρμυιο
αμλαιο ρin.

15. **Α**nn ρin ρο ζλυαιρ Θιαρμυιο ροime
ὀιονηραιζιὸ ἀν τ-Σεαριβάν loclannaiζ,
ἀζυρ τάρλα ἀν τ-ατὰç ina çoola ροime.
Τυζ buille σά çoir ἀnn ζυρ τός ἀν τ-ατὰç
a çeann, ἀζυρ σ’φeuc ρυαρ ἀρ Θηιαρμυιο,
ἀζυρ ιρ é ρο ράιο; “ἀν ρίτ το β’αίλλ ριοç
το βμυρεαὸ, a míc Uí Θhuiβne?” “**Ν**ί
h-eαὸ,” ἀν Θιαρμυιο, “αçτ Ζηάinne inζion
Chorμυic ατὰ τaοβτρom τορμιαç, ἀζυρ το
ζλαç ρί μιαν το na caoraίβ ρο αζαοφa, ἀζυρ

μηέ ιηνηρτηιβ δ εινη αζυρ δ ελυαρ αμαε,
 ζυρ φάζ μαριβ ζαν ανηαμ ε; αζυρ ηο βάοαρ
 αν οιαρ ρην το ελανηαιβ Μηόηηηε αζ ρειτιοη
 Οηιαρμυοα αζ οευηαηη αν εοηλαιν ηην.

17. Αν ταν αο εοηαοαρ αν τ-αεαε αζ
 τυιτιμ, τάνζαοαρ ρέηη το λάεαιρ, αζυρ το
 ηυιό Οιαρμυιο ζο ρυαιόεε μαριβ ο'είρ αν
 εοηηαιε ρην, αζυρ α ουβαιρτ λε ελανηαιβ
 Μηόηηηε αν τ-αεαε ο'αόηαεαό ρά ρζυαβαιβ
 ηα εοιλλε αι ηιοό ηαε β-ραιορρεαό Ζηιόηηηε ε
 ' αζυρ ιαρ ρην τέηοιό οά η-ιαρηαιό ρέηη αζυρ
 ταβηαιό ηιβ ί." Οο εαρηαιηζεαοαρ ελανηα
 Μόηηηε αν τ-αεαε leo ραν β-ρίοόβα αμαε
 αζυρ ηο ευηεαοαρ ράν ταλαηη ε, αζυρ ηο
 ευαόοαρ α ζ-εεαηη Ζηηιόηηηε ζο ο-τυζαοαρ
 ζο Ζιαρμυιο ί. "Αζ ρην, α Ζηηιόηηηε," αι
 Οιαρμυιο, " ηα εαοηα οο βί αζαο οά η-ιαρ-
 ηαιό, αζυρ βαιη ρέηη το οίολ οίοβ." "Ιρ
 βηιαεαη οαηηα," αι Ζηηιόηηηε, " ηαε η-
 βλαιρρρεαορα αοη εαοη οίοβ αετ αν εαοη οο
 βαιηριό το λάηηα, α Οηιαρμυιο." Ρο έηηζ
 Οιαρμυιο ηηα ρεαραιη αιρ ρην, αζυρ ηο βαιη
 ηα εαοηα οο Ζηηιόηηηε αζυρ το ελανηαιβ
 Μηόηηηε, ζυρ ιεαοαρ οίολ α ράρηηζέε οίοβ.

18. Αν υαιρ βα ράεαε ιαο ηο λαβαιρ Οιαρ-
 μυιο, αζυρ α ουβαιρτ : "α ελανηα Μηόηηηε,"
 αι ρέ "βειηιό αν ηέηο ρευορραιό ηηβ οο ηα

εδοραιοῖς πο, αζυρ αβραιοῖς le ϕιονν ζυρ ριῖ
 ρειν το ἰαριῖ αν Σεαριῖαν λοκλανναδῶ.”
 “Ὁ βειμμίο ἀρι m-βριατῶν,” ἀρι ριασ, “ναδ
 βεαζ λινν α m-βευμασ ζο ϕιονν οἰοῖ;” αζυρ
 πο βαιν Ὀιαρμυιο υαλαδῶ το να εδοραιοῖς
 οἰοῖς. Ἀνν ριν τυζασδαν ελanna Μόιρνε
 βυρθεαδῶν αζυρ αλτυζαδῶ με Ὀιαρμυιο ταν
 εἶρ να ο-τίοῦλακεαδῶ το ρυαριασδαν υαιῶ,
 αζυρ πο ζλυαριεασδαν ρομπρα μαρι α ραιοῖς
 ϕιονν αζυρ ϕιanna εἶρμιονν. Ὁ εἰαῖο
 Ὀιαρμυιο αζυρ ζηάιννε ιομορριο ζο βάρη
 αν εδοριτῶινν, αζυρ το λυιζεασδαν α λεαβαιοῖς
 αν τ-Σεαριῖαν λοκλανναδῶ, αζυρ νί ραιοῖς αεε
 εδοραιο ρεαριῖα ανηρ να εδοραιοῖς ρίορ ο’ϕευ-
 εδαν να ζ-εδορ το βί ρυαρ ἀρι αν ζ-ερann.

19. Ὁ ριάνζασδαν ελanna Μόιρνε ζο ϕιονν,
 αζυρ πο ριαρρυιζῶ ϕιονν ρζευλα οἰοῖς ὁ εἰρ ζο
 οειρεαδῶ. “Ῥο ἰαριῖβανμαριαν Σεαριῖαν λοκλαν-
 ναδῶ,” ἀρι ριασ, “αζυρ τυζαμαρι εδοραιο εδορι-
 τῶινν Ὀυῖρροιρ εἰζασδαν α n-εειρμῶ τ’ατῶν,
 μά τὰ ρίε αζυρinn οἰ ζ-ειονν.” Τυζοδαν να
 εδοραιο αν ταν ριν α λάιμ ϕηινν, αζυρ πο αἰετιζῶ
 ρέ να εδοραιο, αζυρ πο εἰρ ρά n-α ριόιν ιασ,
 ζο n-ουῖδαρτ με ελannaοῖς Μηόιρνε, “το
 βειμμ mo βριατῶν,” ἀρι ϕιονν, “ζυρ αβ ε
 Ὀιαρμυιο Ὁ Ὀυιῖνε το βαιν να εδοραιο πο,
 οἰρ αἰετιζῶιμ βολαδῶ εηρ ἰμῶ υἱ Ὀυιῖνε

ορητά; Δζυρ ιρ θεϊμιν λιομ ζυρ Δβ έ το
 μαρβ αν Σεαρβάν λοκλανναδ, Δζυρ μαδ-
 ραορα το ριορ αν μαρμεανν ρέ Δζ αν
 ζ-σαορτέανν. Ζιόεαδ, νί ρέιρρθε οίβρε να
 σαορα το τὰβδαιρτ έυζαμρα,, Δζυρ νί
 β-ρρριζιό ριβ ιοηαο βδαι η-αιτρεαδ Δ β-ρρριαν-
 νριζεαδτ ζο ο-τυζαιό ριβ έριε οδαιρα Δη
 Δτδαιρ.”

20. Ιαι ρηη ηο έυρ τιονόλ Δζυρ τιομρρζαδ
 Δρ ρεαδτ ζ-σατδαιβ να Ζηδαιτρείννε Δρ Δοη
 λάτδαιρ, Δζυρ ηο ζλυαιρ ροιμε ζο ηάιηιζ
 Ουβηορ Ο β-ρρριαδ; Δζυρ το λεαν λοηζ
 Οηαιρμυοα ζο ηυη αν έδαορτέαιηη, Δζυρ
 ρυαιρ να σαορα ζαν έοίμειυο ορητά, ζυρ
 ιτεαοδαι Δ η-οόιτιη οίοβ. Οο ηυζ αν τεαρ-
 βαδ έορ ορητά Δη ταν ρηη, Δζυρ Δ ουβδαιρτ
 ριοηη ζο η-αηραδ Δζ ηυη αν έδαορτέαιηη ζο
 η-ιητρεοάδ αν τεαρβδαδ ρηη; “ οίρ Δτὰ Δ
 ριορ Δζαη ζο β-ρρριλ Οηαιρμυο Δ η-βάρρ αν
 έδαορτέαιηη.” “ Ιρ έορ αν κομδαιτὰ ευοα
 ουιτρε, Δ ρηηηη, Δ ηεαρ, ζο β-ρρριηραδ Οηαιρ-
 μυο Δ η-βάρρ αν έδαορτέαιηη, Δζυρ Δ ριορ
 Διζε τυρα βειτ Δρ τι Δ μαρβέτδ,” Δρ Οιρην.

21. Δ η-οιαδζ αν έομρδαιό ρηη το θευηαη
 οίοβ, ηο ιαιρρ ριοηη ριττιόλλ οά η-ιηηρτ;
 Δζυρ Δ ουβδαιρτ ηε η-Οιρην, “οο ιηεορρρην
 ρέηη κλιττέ λεατρε υιρρε ρο,” Δρ ρέ. Σριζιό

Δη ζαδ τδσβ σον ριτσίλλ .1. Οηρίν, Δζυρ
 Οηζαη, Δζυρ μαδ Λυιζόεαδ, Δζυρ Όιοηρμυηζ
 μαδ Όσβαιη ηί βηδσηρζνε σο τδσβ, Δζυρ
 ριονη σον τδσβ σιλε.

22. Ζηό τηδ δότ, ηο βάσδρ Δζ ιμηρτ ηδ
 ριτσίλλε ζο ράτδδ ρήρζλιε Δζυρ ηο έυηρ ριονη
 δη έλυιτće Δη Οηρίν δ ζ-καοι ηαδ ηαιβ σο
 βειρτ σο δότ δση βεδρτ διμάηη, Δζυρ ηρ έ ηο
 ηάηό ριονη; “Ατά δση βεδρτ Δζ βηειτ δη
 έλυιτće όυητ, δ Οηρίν; Δζυρ βίσό δ ρλάν ρά
 δ β-ρμυλ δσ ρόδαιη δη βεδρτ ρηη σο τδβδαιρτ
 συητ.” Δηη ρηη δ συβδαιρτ Όιαρμυησ δ
 ζ-ελορ Ζηηάηηηε, “ηρ τηυαζ λιση δη εάρ
 βειρτε ρηη σηρτ, δ Οηρίν, Δζυρ ζδη μέ ρέηη
 Δζ τδβδαιρτ τεδζδαιρζ ηδ βειρτε ρηη συητ.”
 “ηρ μεδρδ όυητ έυ ρέηη,” Δη Ζηάηηηε, “σο
 βειτ δ λεδβαιό δη τ-Σεδρβδαιη Λοέλανηαιζ
 δ η-βάρηη δη εδσητδαιηη, Δζυρ ρεδότ ζ-κατδ
 ηδ Ζηάητφέηηηε δσ έηηέηιόλλ Δη έί σο ηδρβ-
 έδ, ηά ζδη δη βεδρτ ρηη Δζ Οηρίν.” ηδρ
 ρηη ηο βδαιη Όιαρμυησ εδση σο ηδ εδσηαιβ,
 Δζυρ σ’δαιηρζ δη ρεδρ βυό έόηη έόζβδαιλ;
 Δζυρ ηο έόζ Οηρίν δη ρεδρ ρηη, Δζυρ ηο έυηρ
 δη ελυιτće Δη ριονη ρδη ηηόέσ ζ-εευσηδ.
 ηίση β-ρδσδ ζο ηαιβ δη ελυιτće ρδη ζ-
 εευσηδ δη σδρδ η-υδαιη, Δζυρ δη υδαιη σο
 εσηηδαιρτ Όιαρμυησ ρηη ηο βυδαιλ δη σδρδ

εδορ δρ αν β-ρεαρ βυò εόρη το εόζβάλ,
 εζυρ πο εόζ Οιρίν αν ρεαρ ριν ζυρ εuir αν
 ελιτεε εευονα δρ φηιονν. Ρο εuir φιονν
 αν ελιτεε αν τρεαρ υαιρ δρ Οιρίν, εζυρ
 πο βυαιλ Όιαρμυιο αν τρεαρ εδορ δρ αν
 β-ρεαρ το βευηραò αν ελιτεεσ'Οιρίν, εζυρ το
 εόζβεοδρ αν φηιανν ζάιρ ιόρρ ράν ζ-ελιτεε
 ριν. Όο λαβαιρ φιονν, εζυρ ιρ ε ε ουβαιρτ,
 “Νί η-ιονζηα λιομ αν ελιτεε το βρειε ουιτ.
 ε Οιρίν,” δρ ρέ, “εζυρ ε οίτεειολλ εζ Ορζαρ
 οά οευνδαίη ουιτ, εζυρ ουεηραετ Όηιορρηαιηζ,
 εζυρ ράιτεβεαρτ ιιιε λυιζοεαε, εζυρ τεεζαρζ
 ιιιε υί Όηυιβνε εζαο.” “Ιρ πο ιόρρ αν
 τ-ευο ουιτρε, ε φηιινν,” δρ Ορζαρ, “ε ευιζ-
 ριν ζο β-ραηραò Όιαρμυιο Ο Όυιβνε ε
 η-βάρηαν εραιοηηρο, εζυρ τυραραη-ε εοίμαρ.”
 “Εια εζυιννε εζ ε β-ρuiλ αν ρίρυννε, ε ιιιε
 υί Όηυιβνε,” δρ φιονν, “μυρε νό Ορζαν?”
 ‘Νίορ εαιλλιρρε τ'αιτεη ιιιαίε ηιαίη, ε φηιινν,”
 δρ Όιαρμυιο, “εζυρ εταίμρε εζυρ ζηάιννε
 ανη ρο, ε λεαβαιò αν τ-εεαριβάιν λοελαη-
 ηυιζ.” Ανν ριν το ηυζ Όιαρμυιο δρ
 ζηηάιννε, εζυρ τυζ τηί ρόζα οι όρ εοίμαρ
 φηιινν εζυρ ηα φέιννε. “Ιρ μεερα λιομ
 ρεαετ ζ-εαεα ηα ζηάιτεφέιννε εζυρ ρη
 εηιονν σ'φαιρνείρ οητ αν οιοεε ηυζαιρ
 ζηηάιννε ηιοτ ό Θεαηηαιζ, εζυρ ζυρ ετ

féin ba féar cóimeuota óam an oíóce rin
féin, ina a b-fuil ann ro o'fáirnéir oir;
aγur oo beurfair oo ceann ar ron na b-póγ
rin," ar fionn.

23. Iar rin mo éirigi fionn aγur na ceitne ceu
amair oo bí aige ar tuilliom aγur ar tuair-
dal, fá cómaidir Ohiarmuota oo márbad; aγur
mo cuir fionn a lámna a lámnaib a céile tim-
cioll an cōarctainn rin, aγur o'fuaγair oóib
a b-péinn a γ-ceann aγur a γ-cóimeuota
beactad γan Ohiarmuota oo léigion táirra
amad. Ro geall oóib maille, γiò bé uine
o'fhiannaib éirionn oo macrad ruar aγur
oo beurfad ceann Ohiarmuota Uí Ohiubne
cuige, γo o-tioβrad a airim aγur a éiread
oo, aγur ionad a adair aγur a fēan-adair a
b-fiannuigeact raor oo. Oo fneγair
γairb fléibe Cua, aγur ir é mo máid, γur ab
é adair Ohiarmuota Uí Ohiubne, Donn O
Donnchuota, mo márb a adair féin, aγur
oá mictin rin oo macrad oá oíogal ar Ohiar-
muota, aγur mo gluar moime ruar. Oo foill-
riγead tra o'adonγur an bpoγa an t-éigion
ina maib Ohiarmuota, aγur tig oá fupradce
γan fior γan airiuγad oon fhéinn; aγur
mar máinγ γairb fléibe Cua ruar a m-báir
an cōarctainn tuγ Ohiarmuota buille oá ooir

ann, aḡur no cait ríor a mearḡ na Féinne é, ionnur ḡur bairioḡar aḡair Fhinn an ceann oe, óir do cuir Donḡur dealb Óhiamuḡa air. O'ér a mairbḡa tairiḡ a cuit féin air, aḡur no aicniḡ Fionn aḡur Fianna Éirionn é, ḡo n-bairioḡar ḡur ab é ḡairb do cuit ann.

24. Ann rin a buairt ḡairb rleibe Crot ḡo mairb do óioḡal a aḡair féin ar mac Uí Óhuibne, aḡur no ḡluair ruar aḡur tuḡ Donḡur buille do cuit ann ḡur cait ríor a mearḡ na Féinne é, aḡur dealb Óhiamuḡa air, ḡur bairioḡar muintir Fhinn an ceann oe. Aḡur a buairt Fionn nac é Óiamuio no bá ann aḡt ḡairb, aḡur o'farruiḡ an trear uair cia mairb ruar. A buairt ḡairb rleibe ḡuair ḡo mairb féin ann, aḡur ḡur ab é Donn O Donnchuḡa no mairb a aḡair, aḡur do mairt ḡo mairb do óioḡal ar mac Uí Óhuibne, aḡur no ḡluair roime a m-bair an caitair. Tuḡ Óiamuio buille do cuit ann ḡur cuit ríor é, aḡur no cuit Donḡur dealb Óhiamuḡa air, ionnur ḡur mairbair an Fhinn é. Aḡt ceana, do mairb do naoi nḡairb na Féinne ar an moḡ rin a m-bairiḡmoḡo re muintir Fhinn.

25. Iomcúra Fhinn, tar éir naoi nḡairb

na féinne do tuitim, mar a bí ḡarb íléibe
 Cua, aḡur ḡarb íléibe Crot, aḡur ḡarb
 íléibe ḡuaire, aḡur ḡarb íléibe Muice,
 aḡur ḡarb Shléibe móir, aḡur ḡarb íléibe
 Luḡa, aḡur ḡarb Δα ρυαοιό, aḡur ḡarb
 íléibe Mir, aḡur ḡarb Ṫhromα móir, do bí
 lán do ṵoḡrainn aḡur do ṵοιοιό-meannain
 aḡur do ṵobrión.

26. Δατ áeana, a ṵubairt Δonḡur ḡo
 m-beurfað ré féin, ḡrainne, rir. “Ḳeir,”
 ar Ṫiarimuir, “aḡur má ḡimre am beaṫaió
 uim ṫraṫnóna leaḡfað ríb; aḡur má mári-
 ḡaió rionn mé, ḡiò bé clann do ḡiað aḡ
 ḡrainne, oíl aḡur leaḡuirḡ ḡo maic id, aḡur
 ḡrainne do cúri cum a h-aṫar féin ḡo Team-
 maig.” Ro ṫiomain Δonḡur ceao aḡur céil-
 iobriað aḡ Ṫiarimuir, aḡur do buail a ḡraṫ
 ṵrhoioṫeaṫa timcioll ḡhrainne aḡur ina
 timcioll féin, aḡur ṵimciḡeaoar a muirḡir
 an ḡruic ḡan rior ḡan airiuḡað ṵon rḡéinn,
 aḡur ní h-aicḡurṫear rḡeuluirḡeaṫt orḡa
 ḡo moṫoain an ḡrhoḡa ór Ḳóinn ṵóib.

27. Ann rin do laḡair Ṫiarimuir O
 Ṫuibne, aḡur ir é no máio: “Raṫfað rior
 do áeann, a rḡinn, aḡur a ḡ-aeann na
 féinne; aḡur do ṵén éirleac aḡur aṫcumað
 orṫ féin aḡur ar do muirṫir, ór ṵearib liom

27. Զսր միան ԼԵԱՏՐԱ ՇԱՆ ԱՆԱՇԱԻԼ ՎՕ ԷՃԵՃԱՐԵ
 ՎՃԻՄ, ԱՇՏ ՄՕ ԵՃԱՐ ՎՕ ԷՃԵՃԱՐԵ Ա Ն-ՃԻՏ ԷՅԻՆ;
 ԱՇՍՐ ՔՕՐ Օ ՆԱՇ ԼԻՕՄ ՎՍԼ ՕՆ Շ-ՇՈՒՄԵՃԱՐԵ ՔՕ
 ԱՄ ՇԵՆՆ, ՎՕ ԵՄԻՇ ՆԱՇ Ե-ՔՄԻԼ ՇԱՐԱ ԻՆՃ ԱՕՄ-
 ՔՐՈՇԱՇ ԱՇՃԱՄ Ա Շ-ՇՐԻՕՇՃԻԵ ԻՆՇԻՃԱՆԱ ԱՆ ՎՕ-
 ՄԻՃԻՆ ՄՕՐԻ, ՆՕՇ ՄՃՇՔՐՃԻՆՆ ԱՐԻ Ա ԱՆԱՇԱԻԼ ԻՆՃ
 ԱՐԻ Ա ՇՕՒՄԻՐՇԵՃՕ, ՄԱՐԻ ՇՍՐԻ ՄԻՆԻՇ ՎՕ ԷՄՇՃԱՐ Ա
 Ն-ՃԱՐ ԱՇՍՐ Ա Ն-ԵՃՐԵՃԱ ՎՕՎՕ ԷՕԻՇԵՐԵ. ՕՐԻ ՆԻ
 ՄՃԻԵ ՇՃԷ ԻՆՃ ՇՕՄԼՃԱՆՆ, ՎՍԱՇՕ ԻՆՃ ՎՕՇՃԱՐ
 ՕՐԵՐԱ ՄԵՄ ԼԻՆՆ, ՆԱՇ ՄՃՇՔՐՃԻՆՆ ԷՃԱՐԻ ՎՕ ՇԵՆՆ
 ՔՐԱ ԱՇՍՐ ԷՃԱՐ ՇԵՆՆ ՆԱ ՔԷՆՆԵ ԱՆՆ, ԱՇՍՐ ՔՕՐ
 ՇՕ Ն-ՎԵՄԻՆՆ ՇՕՄՔՐՃԱՇ ՄՕՄՃԱՎՕ ԱՇՍՐ ԱՎՕ ՎՕՃԻՇ;
 ԱՇՍՐԻՐ ԵՄՃԱՇՃԱՐ ՎՃԻՄՔՐԱ, Ա ՔՒԻՆՆ, ՇՕ Ն-ՎՕՇԵՕ-
 ԼՃՕՐԱ ՄԷ ՔԷՆ ՇՕ ՄՃԻՇ ՔՄԼ ՇԵՄԵՃԱՐԵ Ա
 Ն-ՃԱՐՇԵ ՄԷ.”

28. “ԻՐ ՔԻՕՐ ՎՕ ՎՃԻՃԱՐՄՍԻՎՕ ՔՄՎՕ,” ԱՐԻ ՕՐՇՃԱՐ,
 “ԱՇՍՐ ԷՃԵՃԱՐ ԱՆԱՇԱԻԼ Ա ՄՃԻՇՏԻՄ ՎՕ.” “ՆԻ ԷՄ-
 ԵՃԱՐ,” ԱՐԻ ՔԻՕՆՆ, “ՇՕ ԵՄՍԻՆՆ ԱՆ ԵՄՃԱՇՃԱ;
 ԱՇՍՐ ՆԻ Ե-ՔՄԻՇԻՕ ՔՄՃԻՄՆԵՃԱՐ ԻՆՃ ՇՕՄՆՍԻՎՕՇ
 ՇՕՇՇԵ, ՆՕ ՇՕ Վ-ԷՄՇՃԱՐՎՕ ՎՕՇՇՃԱԼ ՎՃԻՄՔՐԱ
 ԱՆՆ ՇՃԱՇ ՄԱՐԼՃՕ ՎՃ Վ-ԷՄՇՃ ՎՃԻՄ.” “ԻՐ ՄՕՐ
 ԱՆ ՎՍԻՇ ԱՇՍՐ ԱՆ ՇՕՄԱՐՇՃԱ ԵՄՎՃԱ ՎՍԻՇՐԵ
 ՔԻՆ ՎՕ ՄՃՕ,” ԱՐԻ ՕՐՇՃԱՐ; “ԱՇՍՐ ՎՕ ԵՄՍԻՄՔՐԵ
 ԵՄՃԱՇՃԱՐ ՔԻՕՐԼՃՕԻՇ,” ԱՐԻ ՔԷ, “ՄՍՆԱ Վ-ԷՄՍԻՇՎՕ
 ՆԱ ՔԻՕՐՄՃԱՄԵՆՏԵ ԱՆՍԱՐ ՕՐԻՄ, ՆՕ ԱՆ ԷՃԼՃԻՄ
 ՎՕՐՇՃԱԻԼ ՔՐՃԱՄ ՇՕՐՃԻԵ, ՆԱՇ ԼԷՅՔՐԵՃՕ
 ՎՍԻՇ ՔԷՆ ԻՆՃ ՎՕՔՒՃԻՃԱՆՆԱԻԵ
 ԷՐԻՄՕՆՆ ՔՄԻԼՄԻՇՇՃՕ ԻՆՃ ՔՕՐԻ-

ʊeapɣaʊ ʊo ʊeunaɪn aɪ; aɣʊɣ ɣáβaɪm a
 ʊoɪp aɣʊɣ a aɪaɪm aɪ ʊoɪmɪpɛaʊ mo ɣoɪle
 aɣʊɣ mo ɣaɪɣɛ, ɣo m-beupɣaʊ ɣlán liom
 é ʊ'aɪnʊeoin ʊ-ɣeap n-Éɪmɪonn. aɣʊɣ, a
 ʊhɪaɪmɪo, ɛap aɪuaɣ aɣ aɪ m-bɪle, ó naʊ
 áɪ ɲe ɣionn aɪaɛaɪ ʊo ʊaβaɪpɛ ʊuɪɛ, aɣʊɣ
 ɣaβaɪmɣe aɪ mo ʊoɪp aɣʊɣ aɪ m'aɪaɪm ʊu,
 aɪ m'eabáɪ ʊo ʊeunaɪn oɪɛ aɪu."

29. aɪn ɣɪn ʊ'éɪmɪɣ ʊɪaɪmɪo ɪna ɣeapɣaɪn
 aɪ ʊɪɣéɪɣ ʊo ɣeupɣaɪb aɪ bɪle, aɣʊɣ ʊ'éɪmɪɣ
 ʊo ʊaɪoɪɛlɛɪm eʊoɛɣuɪm eunaɪnaɪ ʊ'ʊɪlana-
 naɪb a ʊɪaɪoɪpɛaʊ, ɣʊɪ ɣáb leɪɛɪoʊ a ʊá
 ʊonn ʊon ɣeapɣaɪn ɣeupɣaɪɛne ɪonnʊɣ ɣo
 n-ʊeacáɪʊ ɪmɛɪaɪn ʊap ɣhionn aɣʊɣ ɛap
 ɣhɪannaɪb Éɪmɪonn aɪaɛ; maɪ ɪɣ léɪɪ aɪnɣ
 aɪ ləoɪʊ ɣo ɣíoɣ ɣaʊ ɪmɣeapɣán aɣʊɣ ɣaʊ
 ʊɪaɛɛap ʊá ɲaɪb eacɔɣɲa ó ʊeacɛɛ ɣʊɪ aɪ
 m-bɪle ʊóɪb nó ɣʊɪ ɣɣaɪaʊaɪ ɣéɪn aɣʊɣ
 ʊɪaɪmɪo ɲe n-a ʊéɪle, maɪ leanaɣ:

ɪɣ cʊɪnaɪn liom aɪ ɪmɪɣɛ
 ʊo ʊá aɣ ɣlɛɪɛ na ʊ-ɣɪaɪn;
 aɣ ɣionn aɣʊɣ aɣá m'aɛ,
 aɣ ʊun ɪɣɣe ɣɪaɣ.

ʊo ɣuɪʊeap ɣéɪn ʊum ʊlɛɪɪ,
 m'é ɣéɪn aɣʊɣ mo ʊɪaɣ m'aɛ;
 le ɣuaɛlɛɪn ɣhɪn ʊí ʊhɪaɪɣɣne,
 och! ɪɣ lɪn ʊob aɪɛ.

Ծօ Լէյջեօ՝ Եճօրսսոն ճոն քի՛ճիլլ,
 րօր շրիճ՛ ԳՅսր Լճօ՛ ;
 Ծօ Եճօճր ոճ քի ճՅ րմիք,
 Գ՛ր ո՛յօր Ե՛ի քսօ ճո րմիք Եճօ՛ճ.

Լէյջօր Ծիճրսսօ յճօճեճլ
 ճճօր ճոսճր ճր ճո Յ-ճլճր ;
 շօճԵճր Օրին Է Յօ տճրճիօ,
 Գ՛ր Լէյջօր քճր րոճ ճիտ.

Քիօն. Ծօ քիճիօ Քիօն Յօ յճօճեճոճճ,
 “ Գ՛ճճ յեճճ Էյճր քճո Յ-ճրճոն ;
 ԳՅսր Եսր Ե-ի ճո ճօրՅճր ճոԵճ
 Ծօ Եիճր ԳՅճոն րոճ ճճոն.”

ՕրՅճր. Գոն քոն ԼճԵրճր ՕրՅճր,
 րճճ Օրին ճիօմճլ յիք ;
 “ Գ քիճ, ճիճ Ծօ ոճ քճրճիԵ
 յեճճ րոճ Ե-քսլ Ծօ յիլ ?”

Քիօն. “ Ոճ ճսրքճ րճ Գր րճրԵճլ,
 Գ քիք, Յիօ րճիճ Ծօ Լճրն ;
 Յսր ճԵ ի ճո ճօրՅճր ճոԵճ
 Ծօ Եիճր ԳՅճոն քճ ճլճր.”

ՕրՅճր. “ Ոճ Ե-ճԵճր քոն, Գ քիճ,
 Գ՛ր ոճ Եիօ՛ քճԼճ Յոճճ՛ ճօ Յոնիք ;
 Ծճ ր-Եճօ՛ Եճճ Օրճ Ծիճրսսօ,
 Եսօ ճօր Գ Լէյջօն յիօն.”

Φαολάν. Δην ρην λαβήμαρ Φαολάν,
 αζυρ έ αζ βρορουζαδò να ζαιρζε ;
 “ ní léιζφιμίò Όιαρμυο
 le neacò δά β-φυιλ να βεατταιò.”

Νάρ μαιβ μαιτ αζαορα, α Ορζαιρ,
 α ριρ βρορουιζτε ζακά αατα ;
 α ρειρ ζο m-beυρφα λαοó leac,
 ο'αιμήθεοιν υαιμ ρέιν 'ρόμ ατταρ.”

Ορζαιρ. “ Ταρ ανυαρ, α Όιαρμυο,
 ζαβαιμ ρόρ τυ οο λάιη ;
 ζο m-beυρφαδ τυρα ρλάν
 ο'αιμήθεοιν ó φηιανναιβ έιμονη.”

Ζολλ. “ Ιρ μόρ α λαβήμαρ, α Ορζαιρ,”
 οο ράιò Ζολλ τυρρεαίμαι να
 m-béιμιοηη ;
 “ α ράò ζο m-beυρφα λαοó leac
 ο'αιμήθεοιν α τιονόλ β-ρεαρ η-
 έιμονη.”

Ορζαιρ. “ Νί τυ βρορουιζεαρ ορμ, α Ζοιλλ,
 να αλanna μεαρα μόρζηνιòηη ;
 αλanna οόιòηη αρ Όιαρμυο,
 αλanna ταζαρτα τρευνλαοιό.”

Ζολλ. “ Μάρ μαρ ρην α ρειρρ έ,
 α λαοιό να ζ-coíηλann οεαααρ ;
 οεαρβταρ ούιηη τ'ύρλαιοε
 ραν ζ-coíηρρζε ρην οο ζλάααρ.”

Coιηηιολλ. Ann rin Δ Λαβηαρ Coιηηιολλ
 το ζυτ̄ m̄or̄ le h-Oτζαρ ;
 “Δη c̄oiηηιζε rin το ζ̄λαcαιρ,
 cαιτ̄ρη ουλ οά c̄orηαm̄.”

Oτζαρ. Annrin ηο Λαβαιρ Oτζαρ,
 Δζυρ οob é rin Δη η̄ηεδζηαδ̄
 βορη ;
 “Ζεδ̄ρηφδορα β̄αρ ζ-cηάm̄α,
 τορη m̄αc Δζυρ Δτ̄αιρ.”

Λέιμεαρ m̄αc Uί Όηυιβne
 Δηυαρ Δρ β̄άρη Δη β̄ιe ;
 Δ c̄orη cεΔηζαίλτε οα c̄αιτ̄-
 έιθεαδ̄,
 οob é Δη τορηαηηη ιοηζαηταc̄.

Cúιζ c̄ευο, Δ Ρηάορηιζ,
 ζιό λιοηm̄αρ οάρη m̄αιτ̄ιβ̄ ;
 το c̄οιρζ m̄αc Uί Όηυιβne
 ρυλ ηάιηιζ Oτζαρ.

Ro τ̄αρηαηηη Oτζαρ Δ c̄ηαοιρκαc̄,
 m̄αρ η̄υαηηη ζ̄αοιτε Δ'ρ ζ̄λεαηηα ;
 ηό m̄αρ η̄υαηηη λιce Δ'ρ υιρζε,
 Δ'ρ é Δζ ρ̄ζαοιλεαδ̄ ηα ζ̄αιρζε.

Conán. Ann rin Λαβηαρ Conán,
 Δ'ρ é Δ ζ-cοηηηαη̄οe ηηα η̄αλα ;
 “Λέιζιό το c̄λαηηαιβ̄ Όηαοιρζηe
 cηιρ Δ c̄έιe το ζ̄εαρηαδ̄.”

Fionn. Ro ladbair fionn zo d'ei'geadac,
 "cuiriò corz ar bar n-armaidb;
 ná bíod clanna Móinne in bar
 n-oidi'z,
 zo o-téir'ó'í zo h-Almuin."

O'imti'z uainne pe céile
 Oidarmuro d'ei'gead O Duibne;
 azur Orzair na móir'ghíom
 o'fúiz rinn zo c'róil'ó'íoc.

30. A h-aic'le an c'ómraic rin, so ráin'iz
 Orzair azur Oidarmuro pompa zan fuil'uz'ad
 zan foir'ó'ear'z'ad ar neac' dca, azur ní
 h-aic'ir'cear r'zeul'uz'ead'c oir'ca nó zo
 ráng'ad'ar zur an m-brugh ór' b'óinn, azur
 ba lu'c'z'áir'ead' l'áin'ne'ann'na'c' a b'á' z'ráinne
 azur don'zur pompa. Ann rin so innir
 Oidarmuro a r'zeula' d'óib' ó' túir zo d'ei'ne'ad',
 azur ní móir' náir' túit' z'ráinne a o-t'áin'neu-
 laib' buan'na'rb'ca b'áir' le h-uain'ann azur le
 h-uac'eb'ár an r'zéil' rin.

31. Iom'túra Fhinn, iar n-im'cead'c' m'ic
 Uí' Duibne azur Orzair, so fudair' naon'bar
 taoir'ead' azur d'ei'c' z-ceut' laoc' ina z-cor-
 zair' ó'ró, azur mo' cuir' z'ac' don' so bí' in'lei'z'ir
 zo h-aic' a lei'z'ir'ce, azur mo' c'óc'ail' r'ear'c
 f'ó'of'air'rin'z, azur mo' cuir' z'ac' don' so bí'

μαριβ' ανη. Βα τειρηεαδ' ρειρηζε διομευλαδ' οιο βα ριονη α η-αιτλε ηα η-υαιρε ρην, αζυρ το μιονηυιζ' αζυρ το μοιοιζ' ηαδ' η-οιοηζηαδ' μοριαν κοηνηυοτε ζο η-οιζεοιλαδ' αη Όηιαρ-μυιο ζαδ' α η-οεάηηηα αηη. Ανη ρην α ουβδαιητ ηε η-α λυδτ ρεαδ'ομα α λοηζ το ευη α β-ρειροε, αζυρ λον βιο αζυρ οιζε το ευη ιηητε. Το ηιζηεαδαη αηηλαο ρην, αζυρ αη η-βειτ ολλαη' οση λυηζ ηο ζ'λυαιη ρειη αζυρ ηιλε λαοδ' οα ημυητηη ηαη αση ηηρ' ο'ιοηηρ-αι-ζηο ηα λυηζε. Το τοςβ'αδαη α η-αηηευη-ηυοε ρα εευοοιη, αζυρ ηο ευηεαδαη ιοηηαηη ηηευη τηηηεαηηαδ' αη αη λυηζ, ιοηηυρ ζυη ευηεαδαη αη ραο ηαοι ο-τοηη ραη β-ραιηηζε η-ζοηη-τηηοαηζ' αηηαδ' ι; αζυρ ηο λειζιοδαη αη ζ'αοτ' α ηζλοταη αη τ-ρεοιεοιηηη, ζο ηαδ' η-αιτηηηεαη α η-ιηηεαδ'α ζυη ζ'αβ'αδαη ευαη αζυρ εαλαδ'ο-ροητ α ο-τυαιηεαηητ Αλβαη. Το εεαηηλαδαη αη λοηζ το ευαηηηοιβ' κοηζ-βαλα αη ευαηη, αζυρ το ευαο ριονη αζυρ ευιζιοη οα ημυητηη ζο ουν ηιζ' Αλβαη, αζυρ ηο βυαη ριονη βαη-εηαηηη ραη οοηυρ ζυη ριαηηυιζ' αη οοιηηεοηη εια ηο βα' αηη, αζυρ το η-ιηηεαδ'ο ζυη αβ ε ριονη ηαε Chuηαηηη ηο βα' αηη. "Λειζτεαη αηηεαδ' ε," αη αη ηηζ. Ρο λειζεαδ' ριονη' αηηεαδ' αηη ρην, αζυρ τειο ρειη αζυρ α ημυητηη το λ'αταηη αη ηηζ.

Ro φερμαδὸ φάιλτε ἰμοὸαιρ μοιῖν φῆιονν ΔΣ
 Δη μιζ, ΔΣυρ το εὐιρ φιονν ἰνα ριυῖε ἰνα
 ἰοναο φέιν. Ἰαρ ριν μο ὀάϊλεαδὸ μεαδὸα φέιμε
 ροὸαίτμε, ΔΣυρ θεοὸα ζαρζα ζαβδατα ὀοίβ,
 ΔΣυρ το εὐιρ Δη μιζ ριορ Δρ Δη ζ-αιυο οίλε το
 ἰμυιτιρ φῆινν, ΔΣυρ ὀ'φειρ φάιλτε μομπα
 ραν ὀύν. Δηρ ριν μο ἰννιρ φιονν Δ τοιρζ
 ΔΣυρ Δ εὐιρρ ὀον μιζ ὀ εὐιρ ζο ὀειρεαδὸ,
 ΔΣυρ ζυρ Δβ ὀ'ἰαρρμαιοὸ κοῖμαιορλε ΔΣυρ con-
 ζαντα τάιμιζ ρέ φέιν ὀον εὐορ ριν Δ η-Δζαῖὸ
 ἰμο Ἰί ὀηυῖβνε. “ΔΣυρ ἰρ μαίτ ὀο ὀλιζεαδὸ
 ὀυιτρε ρλυαζ ὀο εὐαβαιορτ ὀαῖρρα, ὀιρ ἰρ ἔ
 ὀιαρμυο Ο ὀυῖβνε ὀο ἰμαρῖβ τ'αεῖαιρ ΔΣυρ
 ὀο ὀιαρ ὀεαρῖβρῖαίτρεαδὸ, ΔΣυρ μορῖάν ὀοο
 ἰμαίτιβ Δρ εὐορρα.” “Ἰρ ριορ ρίν,” Δρ Δη
 μιζ, “ΔΣυρ ὀο βέιρρα μο ὀιαρ ἰμαε φέιν ΔΣυρ
 ἰίλε ὀο ρλυαζ τιμῖοιλλ ζαδ ριρ ὀιοβ ὀυιτ.”
 ὀα λυῖτζάιρεαδὸ φιονν ὀον τ-ρῖοῖμαιορ ριν τυζ
 μιζ Δλβαν ὀο, ΔΣυρ εὐίλεαβρραρ φιονν ΔΣυρ
 Δ ἰμυιτιρ ὀον μιζ ΔΣυρ ὀά εὐαζλαδὸ, ΔΣυρ
 ράζβαιο ἰομῖοιμιορρεαδὸ βεαεῖαδὸ ΔΣυρ ρλάιντε
 Δοο, ΔΣυρ μο εὐιρεαδῖαιρ Δη εὐορρα ἰεο.
 Ζηλυαίρεαρ φιονν ΔΣυρ Δ εὐιρρεαεῖτα, ΔΣυρ ἰί
 η-αίτμιορτεαρ ρζευλυιζεαδὸτ ορρῖεα ζο ἰάηζα-
 ὀαιρ ζυρ Δη η-βρμυζ ὀρ ὀόινν, ΔΣυρ τάιμιζ
 φέιν ΔΣυρ Δ ἰμυιτιρ Δ ὀ-εῖρ. Ἰαρ ριν
 εὐιρεαρ φιονν τεαεῖτα ζο τεαζ Δονζυρρα Δη

βροζα ο'φυσιαδ'ο κατ'α δι Οθιαρμουο Ο
 Οθιυβνε.

32. “ Ορευσ α ο'ευνφ'ορα υιμε ρ'υο, α
 Ορζαιη?” δι Οθιαρμουο. “ Το ο'ευνφ'ορ
 αριον κατ'ροζ'αιτε φ'οιρζ'οιτε το ε'αβ'αιρ
 ο'οιβ, αζυρ ζαν εα'ελα'ε β'εα'ε'ο' το λ'ε'ιζ'ιοη δι
 ο'οιβ ζαν ι'αριβ'α'ο,” δι Ορζαιη.

33. Δι' ι'αριον δι η-α ι'αρι'α'ε ηο ε'ιριζ'
 Οθιαρμουο αζυρ Ορζαιη, αζυρ το ζ'αβ'α'ο'αρι α
 ζ-αοι'ο'ο'ο'ρα ι'να ζ-αυ'λα'ο'ε'ι'β' αριη ζ'αιρζε
 αζυρ αοι'η'α'ο, αζυρ το ζ'λυ'α'ιρ'ε'α'ο'αρι αη ο'α
 ε'ρι'ε'ι'η'ι'ε'α'ο' ρ'ιη το λ'α'ε'α'ιη αη αοι'η'α'ι'ηη ρ'ιη,
 αζυρ ι'ρ ι'α'ιρζ' β'εα'ζ ι'να ι'ο'ρι'α'η β'υ'ι'ο'ηε αζ α
 ο-ε'α'ι'ο'ι'ζ αη ο'ια'ρ ο'ε'α'ζ-λα'ο'ε' ρ'ιη ρ'α' φ'ε'ι'ρζ.
 Αηη ρ'ιη ηο α'ε'α'η'ζ'α'ι'λ' Οθιαρμουο αζυρ Ορζαιη
 ε'ο'ρ'η'α'η'α α ρ'ζ'ια'ε' ι'να α'ε'ι'ε' ζο ηα'ε' η-ο'ε'ι'ε'ο-
 α'ο'ι'ρ ηε α'ε'ι'ε' ρ'αη ζ-α'ε'. Ι'αρι ρ'ιη ο'φ'υ'α-
 ζ'η'α'ο'αρι κατ' δι φ'η'ιο'ηη, αζυρ αηη ρ'ιη α
 ο'υ'β'η'α'ο'αρι α'λ'α'η'α ηιζ' Α'λ'β'αη ζο η'α'ε'ρ'α'ο'α'ο'ι'ρ
 ρ'ε'ι'η αζυρ α η'υ'ι'η'η'ι'ρ το αοι'η'α'ε' ρ'ιη δι ο-ε'υ'ι'ρ.
 Ε'α'η'ζ'α'ο'αρι α ο-ε'ι'ρ α ζ-α'ε'υ'ο'ο'ι'ρ, αζυρ το
 ζ'λυ'α'ιρ'ε'α'ο'αρι α ζ-α'ο'ι'η'ηε αζυρ α ζ-α'ο'ι'η'ο'α'ι'λ'
 α α'ε'ι'ε', αζυρ ηο ζ'α'β' Οθιαρμουο Ο Οθ'ι'υ'β'η'ε
 ρ'υ'ε'α, ε'ρ'ι'ο'ε'α, αζυρ ε'α'ρ'η'α, α'η'α'ι'λ' το η'α'ε'ρ'α'ο'
 ρ'ε'α'β'α'ε ρ'α ι'η'η-ε'υ'η'α'ι'β, η'ο' η'ι'ο'ι'λ' η'ο'ρι' ρ'α ι'η'η-
 ι'α'ρζ'α'ι'β, η'ο' η'α'ε' ε'ι'ρ'ε' ε'ρ'ε' η'ο'ι'ρ'ε'ρ'ε'υ'ο' α'α'ο'η'α'ε';
 ζ'υ'ρ'α'β ε' ρ'ιη ρ'ζ'α'ο'ι'ε'α'ο' αζυρ ρ'ζ'α'η'η'η'α'ο' αζυρ

ρζαιρεαὸ τυζ αν οιαρ οεαζ-λαοὸ ρη αν να
 h-αλλμυρὶαῖβ, ζο ναὸ n-οεαὸαῖο φεαρ ινηρτε
 ρζέιλ ινά μαοιὸτε μόιρηζμῶν αν οιοβ ζαν
 τυιτιμ με Οιαρμυιο αζυρ με h-Ορζαρ ρυλ
 τάνιζ αν οιοὸε, αζυρ οο βάοαρ φέιν ζο
 ρλεαμῶιν ρλάιηρνευὸταὸ ζαν ρυλιυζαὸ ινά
 φοιρὸεαρζαὸ ορητῶ. Οο ὀονηαιρ ριονη να
 μόιρνευὸτα ρη, ο'ρῖλλ φέιν αζυρ α μυιητιρ
 βευλ να ραιρηζε αμαὸ, αζυρ νί h-αιτῆρτεαρ
 ρζευλιυζεαὸτ ορητῶ. ζο ροὸτῶιν ζο Τῆρ ταιρη-
 ζηρ μαρ α ραῖβ βυιμε ρῆιηη. Οο ὀυαῖο
 ριονη οά λῶτῶιρ ιαρ ρη, αζυρ βα λύτζάιρεαὸ
 ροιμε ί. Ρο ιηηρ ριονη ρῶτ α τῶιρζ αζυρ α
 τῆρμυρ οον ὀαῖλλιζ ὀ τῆρ ζο οειρνεαὸ, αζυρ
 αὸβδαρ α ιμῆεαρῶιν με Οιαρμυιο Ο Οηυῖβηε,
 αζυρ ζυρῶβ ο'ιαρμυαῖο κοῖμῶιρλε υηρηρῆ τῶι-
 ηιζ ρέ φέιν οον ὀορ ρη, αζυρ νῶρ β-ρῆιοιρ
 λε ηεαρτ ρλυαῖζ ινά ροὸρῶιρ οε βυαὸ οο
 βῆρῖτ αη μυηα m-βευρῶαὸ οηαοιὸεαὸτ
 αμῶιν αη. “Ραὸρῶορῶ λεατ,” αν αν ὀαῖλ-
 λεαὸ, “αζυρ ιμῆορῶα οηαοιὸεαὸτ αη.” Βα
 λύτζάιρεαὸ ριονη οε ρη, αζυρ ρῶηαρ α
 β-ρῶὸαη να ὀαῖλλιζε αν οιοὸε ρη, αζυρ
 ὀιηηεαὸαρ ιμτῆεαὸτ αν η-α ῖάρῶα.

34. Νί h-αιτῆρτεαρ α η-ιμτῆεαὸτα, ιομορ-
 ρο, νό ζο ρῶηηζαοαρ βηυζ να βῶιηηε; αζυρ
 οο ὀηρ αν ὀαῖλλεαὸ βηυὸτ οηαοιὸεαὸτα

τινείων ἢ φησὶν ἄγυρ να φέιννε, ὅο ναὸ μαῖβ
 πορ ἄγ φερμαῖβ ἔπιμονν ἄ m-beit̄ ann. Ὅοβ
 ἔ αν λά ποῖμε ριν ὄο ρζαρ Ορζαρ le Ὅιαρ-
 μυο, ἄγυρ τάρλα ὄο Ὅιαρμυο βειτ̄ ἄγ
 ρεῖλζ ἄγυρ ἄγ ριαὸὰν αν λά ceυona. Ῥο
 ρολλρῖζεὰὸ ριν ὄον ḗαιλλῖζ, ἄγυρ πο ḗαιρ
 ρολυαῖμαιν ὄραοιὸεὰτὰ ρύιτε .i. ουλλεοζ
 βἄιὸτε, ἄγυρ πολλ ινα λάρ, ἄ ζ-cορμυιλεὰὸ
 βρῖον μῖυιλην, ζυρ ἔριυζ ρε ζλυαιρεὰτ̄ να
 ζαοιτε ζλαν-ρῖυαιρε ὅο n-οεὰὸιὸ ὄρ ciονν
 Ὅιαρμυοα, ἄγυρ ζὰβὰρ ἄζὰ αῖμρῖυζὰὸ
 τρῆρ αν b-poll ὄο βεαρμαῖβ ρῖμε, ὅο n-οεὰρῖ-
 να ὄίοζβἄιλ πο ῖορ ὄον ḗαιρὰὸ ἄ μεαρζ ἄ
 αρῖν ἄγυρ ἄ ἔιοιὸ, ὅο ναὸ μαῖβ οὐλ αρ αῖζε
 ρε μέιο αν ἀηφῖορλαῖν ριν; ἄγυρ βα βεαζ
 ζὰὸ ολε ὄὰ ὄ-τἄιουζ ριαῖν αῖρ ὄ'φευαῖν αν
 υῖλε ριν. Ἴρ ἔ πο ρμυαῖνεὰὸ ινα ῖεανμαιν
 ὄο, μῖνα ὄ-τιζεὰὸ ρῖρ αν ḗαιλλεὰὸ ὄ'αμαρ
 τρῆρ αν b-poll πο βἄ αῖ αν ουλλεοῖζ, ὅο
 ὄ-τιοβρῖὰὸ ρί ἄ βἄρ αῖ αν λάτἄρ ριν; ἄγυρ
 πο λυὸ Ὅιαρμυο αῖ ἄ ὄρῖυιμ ἄγυρ αν ζα
 οεαρῖ ινα λάιμ αῖζε, ἄγυρ πο ḗαιτ̄ υῖḗαρ
 ἄτῖρὰὸ ὑῖρῖμειρῖουζ ὄον ζὰ, ζυρ αμαρ τρῆρ
 αν b-poll αν ḗαιλλεὰὸ ζυρ τῖιτ μαρῖβ αῖ αν
 λάτἄρ. Ῥο ὄίτ̄ḗεανῖυῖζ Ὅιαρμυο αῖ αν
 λάτἄρ ριν ἰ, ἄγυρ βειρεαρ ἄ ceann ρῖρ
 ὄ'ιονηρἄῖζῖὸ Δονζῖρὰ αν βρῖοζὰ.

35. Κο έπιζ Όιαρμου ζο μοc άρι η-α
 μάραc, άζυρ ηο έπιζ Δονζυρ, άζυρ ηο cυαιo
 μαρ Δ ηαιb Φιονη, άζυρ ο'φιαρμυιζ oε
 αν η-οιονζηαο ρίτ le Όιαρμου. Δ ουβαρητ
 Φιονη ζο η-οιονζηαο ζιο βέ νόρ Δ η-οιονζη-
 ηαο Όιαρμου í. Δηη ρηη ηο cυαιo Δονζυρ
 μαρ Δ ηαιb ηιζ Έπιονη ο'ιαρμυαιo ρίτε οο
 Όηιαρμου, άζυρ Δ ουβαρητ Κορμαc ζο
 ο-τιοbηαο ρηη οο. Κο cυαιo Δονζυρ άρηρ
 μαρ Δ ηαιb Όιαρμου άζυρ Ξράηηηη, άζυρ
 ο'φιαρμυιζ οο Όηιαρμου αν η-οιονζηαο ρέ
 ρίτ ηε Κορμαc άζυρ ηε Φιονη. Δ ουβαρητ
 Όιαρμου ζο η-οιονζηαο οά b-φυιζέαο ρέ ηα
 κομήτα ο'ιαρμυαο ορητα. “Cηευο ιαο ηα
 κομήτα?” άρι Δονζυρ. “Δη τηυcα ceυο,
 άρι Όιαρμου, “ηο bά άζ η'άταρη .ι. τηυcα
 ceυο ηί Όηυιβηη, ζαν ρεαλζ ηα ριαoάc οο
 oευηαήη ο'φηιονη ανη, άζυρ ζαν cίορ ηα
 cάηη οο ηιζ Έπιονη; άζυρ τηυcα ceυο
 βεηηηη Όαήηηη .ι. Ουbάρηη Δ Λαιζηηb μαρ
 κομήτα oάηη ρέηη ó φηιονη, όρη ηρ ιαο ηα
 τηυcαίoηη ceυο ηρ ρεάρη Δ η-Έπιηηηη: άζυρ
 τηυcα ceυο Cεηηη Cορηαηηηη ό ηιζ Έπιονη
 μαρ ρρηé ηε η-α ηηζηηη, άζυρ ηρ ιαο ηα κομήτα
 le η-α η-οευηηαηηηηηη ρίτ ηηη.” “Δη η-βιαoφά
 ρίτεαc λειρ ηα κομήταib ρηη οά b-φυιζέα
 ιαο?” αν Δονζυρ. “Οο βυo ηρ αηοηη ληοη

τριμμε Δ ο-τεδζλδιζ, Δζυρ ζαν κομάρμοιη
 Δρ Δ ζ-καίτεαμ, Δζυρ ζαν Δη οιαρ οο
 β'φέαρρ Δ η-Έριονη οο βειτ ινα ο-τεδζ .1.
 Κορμας μας Διρτ Δζυρ Φιονη μας Chuμαιλλ.
 “Cpeυο φά η-Δβριανη τυρα ρη, Δ Ξηρίανη,”
 Δρ Οιαρμυο, “Δζυρ ιαο ρη ινα ηαιηοίβ
 Δζαμρα?” “βυο ηαιτ λιομρα,” Δρ Ξηρίανη,
 “φλεαο οο έαβδιρτ οοίβ Δρ κορ ζο η-βαο
 η-Δηηραιοε leo τυρα έ.” “1ρ ceαο λιομ
 ρα ρη,” Δρ Οιαρμυο. “Μαιρεαο,” Δρ
 Ξηρίανη, “cυηρε ριορ Δζυρ τεαότα Δ
 ζ-ceαηη τ'ιηζιηε οά ηάο λέι φλεαο οιλε οο
 κομόηαο Δρ ηοο ζο η-beυηραμαοιρ ηιζ
 Έριονη Δζυρ Φιονη μας Chuμαιλλ οά τεδζ,
 Δζυρ ηί φεαρ ηαο Δηη οο ζευβαο Δ οιοηζ-
 ηάιλ ο'φεαρ-έειλε.” Ρο cιηηεαο Δη κομ-
 Διρλε ρηη leo, Δζυρ οο βί Δη οά φλειο κομόη-
 ταιρ ρηη Δζ Ξηρίανη Δζυρ Δζά η-ιηζιη οά
 η-οεαρυζαο Δ ζ-ceαηη βλιαοηα; Δζυρ Δ
 ζ-ceαηη ηα ηαε Δζυρ ηα η-Διμρηη ρηη ηο
 cυηηεαο ριορ Δζυρ τεαότα Δρ ηιζ Έριονη
 Δζυρ Δρ Φιονη ηας Chuμαιλλ, Δζυρ Δρ
 φεαότ ζ-caταιβ ηα Ξηάιτφείηηη, Δζυρ Δρ
 ηαιτίβ ηα η-Έριονη Δρ έευοηα, Δζυρ ηο
 βάοαρ βλιαοαη όη λό ζο έειλε Δζ caίτεαμ
 ηα φλειοε ρηη.

37. Ξο τρΔ Δότ, Δη οιοέε οέιζεΔηαο οοη

βλιαῶδαιη, πο βά Ὀιαρμυιο Δ Ράτ Ζηράιννε
 ινα ἄοοτα; Δζυρ το ἄυαλα Ὀιαρμυιο ζυτ
 ζαῶδαιη τρέ η-α ἄοοτα ραν οιοῶε, Δζυρ πο
 βιοῶζ ρη Ὀιαρμυιο Δρ Δ ἄοοτα, ζυρ ρυζ
 Ζηράιννε Διη Δζυρ ζυρ ἄυη Δ τὰ λάιη ινα
 ἔιμῖοιλλ, Δζυρ πο φιαρρυιζ ὅε κρευο το ἄον-
 ηαιη. “Ζυτ ζαῶδαιη το ἄυαλαρ,” Δρ Ὀιαρ-
 μυιο, “Δζυρ ιρ ιοηζηα λιοη Δ ἄοορ ραν οιοῶε.”
 “Σλάν κόιμευοτα οητ,” Δρ Ζηράιννε, “Δζυρ
 ιρ ιαο τυαῶτα Ὀέ Ὀαηαηη το ζήη ρηη οητρα
 ταρ ἄεαηη Δοηζυρα Δη βροζα, Δζυρ λυιζ Δρ
 η-ιοηῶδαιῶ Δρῖρ.” Ζυῶεαῶ ηίορ ἔυιτ οοοτα
 ρυαη Δρ Ὀηιαρμυιο Δη τριάτ ρηη, Δζυρ το
 ἄυαλα ζυτ Δη ζαῶδαιη Δρῖρ. Ὀο ζήοιορυιζ ρηη
 Ὀιαρμυιο, Δζυρ τοβ Δίλ λειρ ουλ ρά ἄεαηη
 Δη ζαῶδαιη. Ὀο ρυζ Ζηράιννε Διη ζυρ ἄυη
 ινα λυιῶε Δη τὰηα η-υαηη ἔ, Δζυρ Δ ουβδαιητ
 ηαη ἄυηβε ὅο ουλ ρά ζυτ ζαῶδαιη ραν οιοῶε.
 Ὀο λυιζ Ὀιαρμυιο Δρ Δ ιοηῶδαιῶ, Δζυρ πο
 ἔυιτ Δ ἔοιηῖοη ρυαη Δζυρ ράμῖοοαλτα Διη,
 Δζυρ ιρ ἔ ζυτ Δη ζαῶδαιη το ὀύιρζ Δη τηεαρ
 υαηη ἔ. Τάιηιζ Δη λά ζο η-α λάντροιλλρε Δη
 ταη ρηη, Δζυρ Δ ουβδαιητ, “ηαῶραο ρά ζυτ
 Δη ζαῶδαιη ὀ τὰ Δη λά Δηη.” “Μαιρεαῶ,”
 Δρ Ζηράιννε, “βειη Δη Μόηαλλταῶ.ι. κλοῖῶεαη
 Μηαηαηάηη, ηιοτ, Δζυρ Δη ζα ὀεαηζ.” “ηί
 βευηραο,” Δρ ρέ, “Δῶτ βευηραο Δη βεαζ-

ΔΙΛΤΑΔΕ ΔΖΥΡ ΔΗ ΞΑ ΒΥΙΘΕ ΔΜ ΛΑΙΜ ΛΙΟΜ,
ΔΖΥΡ ΜΑΘ ΔΗ ΔΥΙΛΛ ΔΗ ΨΛΑΒΗΑ ΔΜ ΛΑΙΜ ΟΙΛΕ.”

38. ΔΗΗ ΨΗ ΗΟ ΞΛΥΔΙΡ ΘΙΔΗΜΥΙΟ Ο ΡΑΤ
ΞΗΡΔΙΝΝΕ ΔΜΑΔ, ΔΖΥΡ ΝΙ ΘΕΔΗΡΗΝΑΘ ΟΙΨΗΡΕΔΗ
ΗΑ ΔΟΜΗΥΙΘΕ ΨΙΡ ΞΟ ΗΔΙΝΙΞ ΞΟ ΜΥΛΛΑΔ ΒΕΙΝΝΕ
ΞΥΛΒΑΙΗ, ΔΖΥΡ ΘΟ ΨΥΔΙΡ ΦΙΟΝΗ ΗΟΙΜΕ ΔΗΗ ΞΑΗ
ΔΟΗ ΘΥΙΝΕ ΗΑ ΨΑΡΗΑΘ ΗΑ ΗΑ ΔΥΙΘΕΔΑΤΑ.
ΗΙ ΘΕΔΗΡΗΝΑ ΘΙΔΗΜΥΙΟ ΒΕΑΝΝΑΔΑΘ ΔΗ ΒΙΤ ΘΟ,
ΑΤΤ ΗΟ ΨΙΔΨΗΥΙΞ ΘΕ ΔΗ Ε ΗΘ ΒΑ ΔΞ ΘΕΥΝΑΗ
ΗΑ ΨΕΙΛΞΕ ΨΗ. Δ ΘΥΒΑΙΡΤ ΦΙΟΝΗ ΗΑΡ Β'Ε,
ΑΘΘ ΒΥΙΘΕΑΝΤΨΛΑΔΞ Θ'ΕΙΨΙΞ ΔΜΑΔ ΤΑΡ ΕΙΡ
ΜΕΑΘΔΗΗ ΟΙΘΘΕ, “ΔΖΥΡ ΤΑΡΛΑ ΛΟΨΞ ΜΥΙΔΕ
ΔΙΛΤΑ ΔΗ ΞΑΘΔΑΡ ΘΑΡ ΗΞΑΘΗΑΙΒΗΕ, ΔΖΥΡ Ε
ΨΞΑΟΙΛΤΕ ΗΕ Η-ΑΡ Ξ-ΔΟΙΡ, ΞΟ ΗΑΡ ΨΕΥΘΡΑΘ Δ
ΞΑΒΔΑΙΛ Ο ΨΟΗ ΙΛΕ. ΨΡ Ε ΤΟΨΘ ΒΕΙΝΝΕ ΞΥΛ-
ΒΑΙΗ, ΙΟΜΟΨΗΟ, ΤΑΡΛΑ ΗΟΙΗ ΔΗ ΗΞΑΘΔΑΡ, ΔΖΥΡ
ΨΡ ΘΙΟΗΔΟΙΗ ΤΟΙΡΞ ΗΑ ΨΕΙΝΝΕ ΘΑ ΛΕΑΗΔΗΔΗΗ;
ΘΗΡ ΨΡ ΜΗΗΘ ΗΟΙΜΕ ΨΟ ΗΟ ΔΥΑΙΘ ΨΕ ΥΑΤΑ, ΔΖΥΡ
ΗΟ ΜΑΡΒΑΘ ΔΑΘΞΑΘ ΟΞΛΑΔ ΘΟΗ ΨΗΕΙΝΗ ΗΥΡ ΔΗ
ΗΑΙΟΙΗ ΔΗΥ. ΑΤΑ ΨΕ Δ Η-ΔΞΑΙΘ ΗΑ ΒΕΙΝΝΕ
ΔΝΟΙΡ ΔΥΞΑΙΗΗ ΔΖΥΡ ΔΗ ΨΗΑΗΗ ΔΗ ΤΕΙΤΕΑΘ
ΗΟΙΜΕ, ΔΖΥΡ ΨΑΞΒΑΜΔΟΙΡΗΕ ΔΗ ΤΥΛΑΔ ΨΟ ΘΟ.”
Δ ΘΥΒΑΙΡΤ ΘΙΔΗΜΥΙΟ ΗΑΔ ΗΑΔΨΑΘ ΨΕ ΘΗ
ΤΥΛΑΙΞ ΗΕ Η-ΕΔΞΛΑ ΗΟΙΜΕ. “ΗΙ ΔΟΙΡ ΘΥΙΤΨΕ
ΨΗ ΘΟ ΘΕΥΝΑΗ, Δ ΘΗΔΗΜΥΙΟ,” ΔΗ ΨΙΟΝΗ,
“ΘΗΡ ΑΤΑΟΙ ΨΑ ΞΕΔΡΑΙΒ ΞΑΗ ΨΕΑΛΞ ΜΥΙΔΕ ΘΟ
ΘΕΥΝΑΗ.” “ΔΝΕΥΘ ΔΗ ΨΑΤ ΨΑΡ ΔΥΙΡΕΑΘ ΗΑ

ἔαυρα ρῖν οἶμ;" ἀρ Ὀιδρμυρ. "Ἰνεο-
 ραυρα ρῖν οἰτ," ἀρ φῖονν.

39. "Ἰά n-ἀνν ὀά ὀ-τάριλα ὀδῖν βεῖτ ἄ
 n-Δλῖμυρ λεἄτἄνῖοῖρ Ἰαιḡεἄνν, ἄḡυρ ρεἄτ
 ḡ-κατἄ na ḡνἄῖτφῖννε ἄμ ἑῖμῖοἰἰ, τἄνῖḡ
 ὀρἄν βεἄḡ ὀ ὀυἄὀḡἄν ἄρτεἄḡ, ἄḡυρ
 ὀφῖἄρρῖῖḡ ὀῖομρἄ nἄρ ḡῖῖῖῖῖ Ἰῖομ ḡῖῖ ὀομ
 ḡεἄρἄῖβ ḡἄν βεῖτ ὀεῖḡ n-οῖὀḡεἄὀἄ ἄ n-οῖἄῖḡ
 ἄ ḡῖῖῖῖ ἄ n-Δλῖμυρ ḡἄν βεῖτ οῖὀḡε Ἰῖἄ h-euḡ-
 μῖῖ; ἄḡυρ Ἰῖ ἑἄρἸἄὀἄρ na ḡεἄρἄ ρῖν ἄρ
 ἄοῖ ὀῖῖῖῖ ὀοῖ φḡῖῖῖ ἄḡτ οἶμ φῖῖῖ ἄμ
 ἄοῖἄρ. Ὀὀ ḡῖἄὀἄρ ἄῖ φḡἸἄῖῖ ἄρτεἄḡ ὀοῖ
 Ἰῖὀḡ-hἄἸἸἄ ἄῖ οῖὀḡε ρῖν, ἄḡυρ Ἰῖὀῖ φḡῖῖ ἄοῖ
 ὀῖῖῖῖ ἄμ φὀḡἄῖῖῖ ἄḡτ τ'ἄḡἄῖῖ ἄḡυρ βεἄḡἄῖ
 ὀ'ῖῖḡῖβ ἄḡυρ ὀ'οἸἄῖῖῖῖβ na φῖῖῖῖῖ, ἄḡυρ
 ἄρ ḡ-ḡῖῖῖῖ ἄḡυρ ἄρ Ἰḡἄὀἄῖῖ. ῖὀ φῖἄρρῖῖ-
 ḡεἄρ φῖῖῖ ὀἄ Ἰἄῖβ ἄμ φὀḡἄῖῖ ἄῖ Ἰἄḡτ τῖῖῖ ḡἄ
 Ἰἄḡφḡḡḡḡḡḡḡ ἄρ ἄοῖὀḡεἄḡτ na h-οῖὀḡε ρῖν. ἄ
 ὀῖḡἄῖῖῖ τ'ἄḡἄῖῖῖ .Ἰ. Ὀὀῖῖ ὀ Ὀὀῖῖḡḡὀἄ,
 ḡὀ ὀ-τῖὀḡḡἄὀ ἄοῖὀḡεἄḡτ na h-οῖὀḡε ρῖν ὀἄῖ.
 'Ὀἄ Ἰ-βἄὀ ḡῖῖῖῖῖ Ἰεἄτῖἄ, ἄ φḡḡῖῖῖ,' ἄρ
 Ὀὀῖῖ, 'ἄῖ ἡἄῖῖ ὀὀ βἄὀἄῖῖἄ ἄρ φὀḡἄῖῖ ἄḡυρ
 ἄρ φὀῖḡḡḡḡḡḡḡḡ ἡἄῖῖ φῖῖῖ ἄḡυρ ὀῖῖ ḡ-φῖῖῖῖῖ,
 ἑἄρἸἄ ḡῖὀḡῖῖῖ Ἰḡḡῖὀῖῖ ḡḡῖῖἄῖḡ Ἰῖῖῖ ἡἄῖῖ
 τὀῖῖἄḡ, ἄḡυρ Ἰῖḡ ῖῖ ḡῖῖῖ Ἰῖῖῖ Ἰῖῖῖ Ἰῖῖῖ ὀοῖ
 τῖὀῖῖ-ḡὀῖῖῖῖῖῖ ρῖν, ἄḡυρ Ἰὀ ḡḡἄḡ ἄὀῖḡῖῖ ἄῖ
 ḡῖὀḡἄ ἄρ Ἰἄḡ ρῖν ὀἄ οῖἸἄῖῖῖῖῖ ἡἄῖῖ. Ὀὀ

ρυζ Cρiόcνυιτ μαc οiλε ινα όιδιζ ριν το Roc
 mac Όθiόcαιη, Δζυρ ηο ιαρη Roc οημρα δη
 μαc ριν το ζλaccό, Δζυρ μο mac φείη Δζ
 Δονζυρ, Δζυρ ζο ο-τιοβηαό ρηόιηη ηαοηβαιρ
 ζαάc ηεοηη Δζ τεαζ Δονζυρα. Δ ουβαιτρα
 ηαάcαι cυιβε λιοη μαc δη ηόζαιό το ζλaccό,
 Δζυρ ηο cυιηεαρ ημρiόε αι Δονζυρ δη μαc
 ριν το ζλaccό αι όαλταάcυρ. Ρο ζλαc
 Δονζυρ μαc δη ηόζαιό, Δζυρ ηί φυιλ τηάc ό
 ροηη ιλέ ηαά ζ-cυιηηεαό ρηόιηη ηαοηβαιρ ζο
 τεαζ Δονζυρα φάη cόηαιρηε. Δάc cεαηα,
 ηί φεαcαρ λε βλιαόαιη e, Δζυρ το ζευβαη-
 αοιο Δ β-φυιληiό δηη ηο αοιόεάc ηα
 η-οιόce δηοάc δηη.”

40. “Ρο ζλυαιρεαρ φείη,” το ηάιό φιοηη,
 “Δζυρ Όοηη Δ η-αιcλε ριν ζο τεαζ Δονζυρα
 δη βηοζα, Δζυρ ηο βάόαιρηε αρτιζ δη οιόce
 ρηη, Δ Όηιαρμυιο,” αι φιοηη, “Δζυρ ηο βά
 cιοη μόρ Δζ Δονζυρ οηc. Ρο βά μαά δη
 ηεάcταιρη Δ ζ-cοηλυαοαρ λεαc δη οιόce ρηη,
 Δζυρ ηί μό δη cιοη ηο βά Δζ Δονζυρ οηcρα
 ηά δη cιοη ηο βά Δζ μυηηcηρ Δονζυρα αι
 ηάc δη ηεάcταιρη, ζο ηαιβ φοηηαο μόρ αι
 τ'άcταιρη φά η-α cιοηη ρηη. Ηiοη β-φάοα ιηα
 όιδιζ ρηη ζυρ έηηζ βηυιζεαη ιοηη όά cοηη
 οοηη cοηαιβρηε τηηάιολι βιό βηυρτε ηο cαιτεαό
 cυca, Δζυρ ηο cειcιοοαρ ηηά Δζυρ ηιοη-

οδοινη πομπη, ζυρι ερηξισοδωρι κακ οα ζ-συρ
 οα εειλε. Το ευαιο μακ αν μεακταμε ιοιρ
 οα ζλυιν τ'ακταρρα αζ τειτεαο μοιμ να
 conαιβ, αζυρ τυζ ρε φαρζαο φοιριτλ ρειοm-
 λαιοιρ οα οα ζλυιν αρ αν λεανβ, ιοννουρ ζυρ
 μαριβ οο λακταρ ε, αζυρ οο τειλζ ρα κοραιβ
 να ζ-con ε. Ιαρ ριν ταινωζ αν μεακταμε,
 αζυρ οο ρυαιρ α μακ μαριβ, ζυρ λειζ ειζεαm
 φαοα ριορτημαζ αρ. Ταινωζ οom λακταρ ρειν
 αν ριν, αζυρ ιρ ε μο ραιο; 'Νι ρυιλ ραν
 τεαζ ρο ανοκτ ουινη ιρ μεαρα οο ρζαρ ριρ
 αν m-βρυιζιν ρο ινα με ρειν, οιρ νι ραιβ
 οο κλοινν αζαm ακτ αν μακ αmαιν, αζυρ οο
 μαριβαο ε; αζυρ cιοννουρ οο ζευβαο ειρις
 υαιτρε, α ρηινη?" Α ουβαριτρα ριρ α μακ
 ο'ρευκαιν, αζυρ οα β-ρυιζεαο μιαν ριακαιλ
 ινα ιονζαν con αιρ ζο ο-τιοβραινν ρειν ειρις
 οο αν. Ρο ρευκαο αν λεανβ, αζυρ νιορ
 ρριτ μιαν ριακαιλ ινα ιονζαν con αιρ. Αν
 ριν μο ευιρ αν μεακταμε μιρε ρα ζεαραιβ
 ακα αζυρ αιομιλλτε οιομα οιοαοιθεακτα
 muna ο-τυζαινν ριορ οο cia μαριβ α μακ
 Ο'ιαρραρ ρειν ρικιολλ αζυρ υιρζε οο ταβαριτ
 ευζαm, αζυρ ο'ιονηλαρ μο λαmα, αζυρ μο
 ευιμεαρ m'ορτοζ ραm οειο ριρε, ζυρ ροιλλ-
 ριζεαο ριρ ριρεολακ οαm .ι. τ'ακταρρε οο
 μαριβαο mιc αν μεακταμε ιοιρ α οα ζλυιν.

40. “Δι αν τυλαϊζ ρο ριρ.” “Νί ραιβ ριορ να
 ηγεαρ ριν Δγαμρα ζουιζε ρο,” Δι Όιαρμυιο,
 “Δζυρ νί ρύιζρὸ μέ Δη τυλαδ ρο Δη Δ εαζλα
 νό ζο υ-τιζιὸ ρέ υομ ιοηηραιζιὸ, Δζυρ ράζρα
 βριαν Δγαμ Δ β-ρὸδαιρ ἴνιϋ Δη ἔυιλλ.” “Νί
 ράζραδ,” Δι ριονη, “ὀρη ιρ ἴνιϋ ρο ἔυαιὸ
 Δη τορϋ ρο ὀι ροιῃε ρο.” Ρο ζῆυαιρ ριονη
 ροιῃε Δ η-αιτλε ριν Δζυρ ράζβδρ Όιαρμυιο
 ἢα υατὰ Δζυρ ἴνα Δοναρ Δι ἴνυλλὰϋ να
 τυλὰ. “Ὅο βειρῃμ μο βρῃατδρ,” Δι Όιαρ-
 μυιο, “ζυρ υομ ἴδρῃβδὸρα υο ριζηορ Δη
 τ-ρεαλζ ρο, Δ ρηοηη; Δζυρ μάρ Δηη ατὰ Δ
 η-υάν υαῖν βάρ υ’ρὰζδαιλ, νί ρυιλ ρειὸμ Δγαμ
 Δ ρεαδὸνδὸ υοη ἔορ ρο.”

41. Τάιηιζ Δη τορϋ ράν Δη ριν Δ η-Δζαιὸ
 να βειηηε Δηίορ, Δζυρ Δη ρηιανη ἴνα ὀιδιζ.
 Ρο ρζαοιλ Όιαρμυιο μαϋ Δη ἔυιλλ υὰ η-ἔιλλ
 ἴνα ἔοηηε, Δζυρ νί ὀεάρρῃα ριν ταιρβε ὀο,
 ὀρη ηίορ ράν ρί ριρ Δη τορϋ, Δζυρ ρο ἴμτῖζ
 ροιῃε. Δ υυβδαιρτ Όιαρμυιο, “Ιρ μαρῖζ
 ηὰϋ η-υειηεΔηη κοῖδαιρλε υεαζ-ἴηηὰ, ὀρη Δ
 υυβδαιρτ ζρῃῃηηε ριομ Δ μοϋ-ὀδῖλ να μαρῃηε
 Δηηυ Δη Μόρῃαλλταδ Δζυρ Δη ζα υεαρῖζ υο
 ἔδβδαιρτ ριομ.” Ιδρ ριν ρο ἔυιρ Όιαρμυιο
 Δ βῖζ-ἴηευρ υαιτ-ζεαλ υοηηη-ιουζαηὰϋ Δ
 ρυαῖτῃο ρίσοα Δη ζδαι βυιὀε, Δζυρ τυζ ροζδ
 Δη υρἔδαιρ υοη ἴνυϋ, ζυρ βυαῖλ Δ ζ-ϋεαρτ-ῖαρ

Δ h-αιζτε αζυρ Δ h-ευοδιν ι; ζιθεαδ ο νιορ
 ζεάρι δον ριβε ιντε, αζυρ νι θεάρινα
 ριλιυζαδ ο ινά ροιμθεαρζαδ ο υιρη. Βα ιιηροε
 μεανμα Θηιαρμυοα ρη, αζυρ Δ h-αιτλε ρη
 ρο εαρηαινζ αν θεαζ-αλλταδ αρ Δ ερυαιλλ
 ταιρζε, αζυρ οο βυαιλ λάνβυιλλε θε Δ η-ορυιμ
 αν τυιρ ζο μίλεαδ οτα μεαρκαλμα, ζο νάρι
 ζεάρι δον ριβε ανη, αζυρ οο ριζνε οά ευο
 οον ελοιοεαη. Ανη ρη τυζ αν τοιρ ριτ
 ηειμεαζλαδ αρ Θηιαρμυο ζυρ βαιη αν ρόο
 ρο βά ρά η-α εοραιβ, αζυρ τάρλα μυλλαδ Δ
 εηηη ραοι, αζυρ αρ η-εηιυζιθ οο τάρλα εορ αρ
 ζαδ ταοβ οον τοιρ θε, αζυρ Δ αζαοιθ ριαρ αρ
 θεημεαδ αν τυιρ. Ρο ζλυαιρ αν τοιρ λε
 ράηαδ αν εηυιρ ριορ, αζυρ νιορ ρευο Θιαρ-
 μυο οο ευρ οι ριρ αν ραε ρη. Ρο ζλυαιρ
 ροιμπε Δ h-αιτλε ρη, νό ζο ράιηιζ Εαρ ρυαοιθ
 ηιρ Βηαδαιηη, αζυρ μαρ ράιηιζ αν ριυτ
 ρυαδ οο τυζ τρι λειμεαηηα λυτμαρια ταιρ αν εαρ
 ανονη αζυρ ανηλλ, ατ νιορ ρευο Θιαρμυο
 οο ευρ οά οηοη ριρ αν ραε ρη; αζυρ τάιηιζ
 Δ β-ρριτηιζ ηα εοναιηε εευθηα ζο ράιηιζ ζο
 η-άηο ηα βειηηε ρυαρ αηιρ. Αζυρ αρ ο-τεαδτ
 ζο μυλλαδ αν εηυιρ οι οο ευρ Θιαρμυο οά
 οηοη, αζυρ αρ ο-τυιτιμ εημ λάηη οο ευζ αν
 τοιρ ριτ ρανηταδ ράηιλάοιηη αιη, ζυρ λειζ Δ
 αβαδ αζυρ Δ ιοηατδαι ηε η-α εοραιβ. Ατ

Δέτ έεαηα, αη β-φάγβάιλ ηα τυλέα όι τυζ
 Όιαημυο υηέαη άέυηαο υο έύλ αη έλοιοήη
 ηο έάρηα ηα λάηη αηζε, ζυη λέηζ α η-ηηηέηηη
 ηηα ζυη φάγδαίβ ηαηβ ζαη αηαη η, ζυη Ράέ
 ηα η-Δηηηαηηη αηηη ηα η-άηηε ατά αη ηυλλάέ
 ηα βειηηε ό ηοηη ηλέ.

42. Ηίοη έιαη α η-άηέηε ηηη ζο υ-τάηηηζ
 Φιοηη αζυη Φιαηηα Έηηηοηηη υο λάέαηη, αζυη
 ηο βάυαη αηηζεαηηα βάηη αζυη βυαηηευζα
 αζ ηεαέτ αη Όηιαημυο αη ταη ηηη. “Ιη
 ηαίέ ηιοη ηυ φάηηηη ηαη ηηοέτ ηηη, α Όηιαη-
 μυο,” αη Φιοηη; “αζυη ηη τηυαέζ ηιοη ζαη
 ηηά Έηηηοηηη υοο φευέαηη αηοηη: όηη τυζαηη
 ηαηηε ηηαίέ αη ηίοηηαηηε, αζυη ηοζα υειίβε
 αη όηοιέ-υειίβ.” “Μαηηεαό, ατά αη ζ-αυ-
 ηυη υοητηε ηηηε υο λειζεαη, α Φηηηη,” αη
 Όιαημυο, “υά η-βαό άίλ ηηοτ φέηη έ.”
 “Έιοηηηυη υο λειζηηηηηη έηη?” αη Φιοηη. “ζο
 ηαίέ,” αη Όιαημυο; “όηη αη ταη ζέλααηη
 αη τ-φεοηο υαηαί φηηε φοη βήόηηη, ζηό βέ
 ηεαέ υά υ-τιοβηά υεοέ υοο βαηαίβ υο βιαό
 φέ όζ ηέληη όηη υηέ ζαλαη υά έηη.” “Ηίοη
 έυηίηηηε υαηη αη υεοέ ηηη υο έαβαηητ υοητ,”
 αη Φιοηη. “Ηί φίοη ηηη,” αη Όιαημυο, “ηη
 ηαίέ υο έυηίηεαη υαηη η; όηη αη ταη έυα-
 όαηηηε ζο τεαέζ Όηηηηε ηίο Όηοηηαηηέαηό,
 αζυη ηαίέ αζυη ηόηηαηηέ Έηηηοηηη αο

ῥοῶσαι, το ἄιτεῖαί ϕλειῶε ἄζυρ ϕευρῶ,
 τῶνις Ἐαίρβηε Ἰρεῶῶσαι μαῶ Ἐορμῶις ἴνις
 Ἄιρτ, ἄζυρ ϕηρ Ἰηρεῶῶνιῶε, ἄζυρ Ἰηῶε,
 ἄζυρ Ἐεῶρμῶα, ἄζυρ ῶῶῶα τῶαα τῶ-
 νεῶρῶῶα ἠῶ Ἐῶῶῶῶ τῶῶῶῶ ἠῶ Ἰηῶῶῶ
 οῦρῶ, ἄζυρ τῶῶῶῶ τῶ ῶῶῶῶῶ ὄρ
 ἄῶ ἄῶ ῶῶῶῶῶ, ἄζυρ ῶῶ ῶῶῶῶῶ τῶῶ
 ἄζυρ τῶῶῶῶ ἠῶῶ. Ῥῶ ἔῶῶῶῶ ἄῶ
 ῥῶῶῶ ἠῶ ῥῶ, ἄζυρ ῶῶ ἄῶ ῶῶῶ ἄῶῶ;
 ἄῶ ἄ ῶῶῶῶῶ ῶῶῶ ῥῶῶῶῶῶ ἄῶῶ ἄῶ ὄῶ
 ἄζυρ ἄῶ ἄῶῶῶῶ ἄζυρ ῶῶ ῶῶῶῶῶ ῥῶῶ
 ἄῶῶ ῶῶ ῶῶῶῶ ὄῶῶῶ. Ἄῶ ῥῶ ῶῶ ῶῶῶῶ
 ἄῶῶ ἄζυρ ῶῶ Ἰῶῶῶ ἠῶ ῶῶῶῶ, ἄζυρ τῶῶῶ
 τῶ ῶῶῶῶ-ῶῶῶῶῶ ῶῶῶῶῶ ἠῶ Ἰηῶῶῶ, ῶῶ
 ῶῶῶῶ ῶῶῶῶ ῶῶ ῶῶῶ ῶῶῶῶ ῶῶῶ, ῶῶ
 ἠῶῶῶῶ ἄῶῶῶ ῶῶῶ ῥῶῶῶῶῶ ῶῶῶ ῥῶῶῶ-
 ῶῶῶῶῶ ὄῶῶ ῶῶ ἠῶῶῶ. ἄζυρ ἠῶ ῶῶῶῶῶ,
 ῶῶῶῶῶῶ, ῶῶῶῶῶῶῶῶ, ῶῶ Ἰῶ ῶῶῶ
 ῶῶῶῶ ἄῶ ὄῶῶῶ ῥῶ, ἄ ῥῶῶῶ,” ἄῶ ῶῶῶῶῶ;
 “ ἄζυρ ῶῶ ἠῶῶῶ ἠῶ ὄῶῶῶ ῥῶ ῶῶῶῶῶῶῶῶ
 ῶῶῶ ὄῶ ῶῶ ῶῶῶῶῶ ῶῶῶ ἠῶ, ἄζυρ ῶῶῶ ῶῶῶ
 ῶῶῶ ἄῶ ῶῶῶ ῥῶ ἠῶ ἄῶῶῶ.” “ ἠῶ ῥῶῶ ῥῶ,”
 ἄῶ ῥῶῶῶ, “ ἠῶ ὄῶ ῶῶ ῶῶῶῶῶ ῶῶῶ ῶῶῶ ῶῶῶ
 ῶῶῶῶῶ ῶῶῶ ἠῶ ὄῶῶῶ ῶῶ ῶῶῶῶῶ ῶῶῶ ῶῶ
 ῶῶῶῶῶ ῶῶ ῶῶῶῶ ῶῶῶῶῶ ῶῶῶ ῶῶῶ
 ἄ ῶῶῶῶῶῶ ῶῶῶῶ ἠῶῶῶῶ, ἄζυρ ῶῶῶ

tu fén ba fedaí cóimeuota óam uirre a
 o-Teamhaidiḡ an oíóce rin.”

43. “Níorí óionntac míre rir rin, a fhinn,”
 ar Oidrimuir; “ac̄t ḡedra do cúir ḡráinne
 orim, aḡur ní c̄ailirinnre mo ḡedra ar óri na
 c̄ruinne, aḡur ní ríorí uuitre, a fhinn, don
 niō óá n-abriair; óri ir maid̄ mo c̄uillearra
 uait deōc do c̄ab̄airt óam, óá m-baó cúimín
 ríot an oíóce do miḡne Miōac̄ mac Cholḡáin
 fleaō briuḡne an c̄aoir̄c̄ainn fáo cómaidire.
 Ro bā briuḡean ar c̄irí aḡur briuḡean ar
 cúinn aḡe, aḡur mo c̄air̄maidḡ ré miḡ an
 uoim̄ain aḡur trí miḡc̄e Inne tuile ḡur an
 m-briuḡin mo bā ar cúinn aḡe, fá cómaidir
 do c̄inn do bāin uíoira. Ro bā an fleaō
 óá c̄ab̄airt amāc ar an m-briuḡin mo bā ar
 c̄irí aḡe, aḡur tuḡ ré cuir̄eaō uuitre aḡur
 do f̄eac̄t ḡ-cāc̄aib̄ na ḡn̄aíc̄f̄éinne uul̄ aḡ
 caiteam̄ fleiōe ḡo briuḡin an c̄aoir̄c̄ainn.
 Ro cúaōairre, tria, aḡur buiōean do m̄aíc̄ib̄
 na f̄éinne maille ríot, do caiteam̄ na fleiōe
 rin ḡo briuḡin an c̄aoir̄c̄ainn, aḡur mo cúir
 Miōac̄ fá n-uerāa úir Inne tuile do cúir
 f̄uib̄, ionnur ḡur leanaōar bāri ḡ-coira aḡur
 bāri l̄ámā uon talam̄; aḡur mar̄ f̄uair miḡ
 an uoim̄ain a ríor tuira beic̄ ceanaḡailte mar̄
 rin, do cúir ré c̄aoir̄eac̄ ceuō óá m̄uirtir

ὁ ἰαριαιὸς τοῦ ἔκκοι. Ἄνν ῥιν τοῦ ἔκκοι
 ἡ-ὀροῦς ῥάο ὀέρο ῥιρε, ἄζυρ ῖο ῥοιλλῖζεἰ
 ῥίρ ἄζυρ ῥίρεολερ ὀυιτ. Ἰρ ἰ ῥιν υαίρ τάν-
 ἄζυρ ῥέιν ἄο ὀδαίξ ζο βῖυίξιν ἄν ἔδορῑῑν,
 ἄζυρ τυζαίρρε ἄιτνε οῖρμ ἄζ τεἰῑτ ἔκμ ἡ
 βῖυίξνε ὀἰν, ἄζυρ ὀ'ῥοιλλῖζίρ ὀἰν Μιοῦἄ
 μαρ Cholζάιν ἄζυρ ῖιζ ἄν ὀοῖνἄιν ἄζυρ τῥί
 ῖιζῑτε Ἰνῥε τυίλε τοῦ βείτ ἄ ῖ-βῖυίξιν ἄν
 οίλεἄιν ῥορ Shιονἄιν, ἄζυρ ἡἄ ἔ-ῥἄοἄ ζο
 ὀ-τιορῥἄ ὀυινε ἔίξιν υἄτἄ ἄζ ἰαριαιὸς τοῦ
 ἔκκοι, ἄζυρ ὀἄ βῖυίτ ζο ῖιζ ἄν ὀοῖνἄιν.
 Μαῖ ἔυἄλερῥἄ ῥιν τοῦ ζἄβἄρ κομαίρρεἰ
 ἡ-ἄνμα ἄζυρ τοῦ ἔκκοι οῖρμ ζο ἡ-ἔίρῖιζῑ ὀον
 λό ἄρ ἡ-ἄ ῖἄρἄ, ἄζυρ τοῦ ἔκκοι ἄρ ἄν
 ἄτ τοῦ βί ἡ τεἰῑτ ἡ βῖυίξνε ὀἄ ἔορῥἄιν."

44. "Ἡ ἑἰν τοῦ βἄὀἄρῥἄ ἄρ ἄν ἄτ ζο ὀ-
 τἄινῖζ τεἰῑρρεἰ ἔκκοι τοῦ ῖυινῑρ ῖιζ ἄν ὀο-
 ῖνἄιν ἔκκοι ἄν, ἄζυρ τοῦ ἔκκοι ἄρ ἡ
 ἔίλε, ζυῖ βἄινεἄρῥἄ ἄν ἔκκοι ὀε; ἄζυρ τοῦ
 ἔκκοι ἄρ ἄ ῖυινῑρ, ἄζυρ τυζἄρ ἔ ζο βῖυί-
 ξιν ἄν οίλεἄιν μαῖ ἄ ῖἄβ ῖιζ ἄν ὀοῖνἄιν ἄ ἡ-
 ὀἄίλ ὀίλ ἄζυρ ἄοἰβνεἄρἄ ἄζυρ τῥί ῖιζῑτε Ἰνῥε
 τυίλε ἡἄ ῥὀἄίρ. Ὅο βἄινεἄρ ἄ ζ-ἑἰν ὀίὀ,
 ἄζυρ ῖο ἔκκοι ἄ ζ-ἑἰνἄιν ῖο ῥζέἑτε ἰἄο,
 ἄζυρ τυζἄρ ἄν ἑἰν ἑἰν ἑἰν ἑἰν ἑἰν ἑἰν
 ζο ἡἄ τοῦ ῥεἰνῖεἰ ῥὀὀ-ὀίτἄ τοῦ βί ἄ ἡ-
 ῥἄὀἄίρ ἄν ῖιζ, ἄ ἡ ἡἄ ἑἰν. Ἄνν ῥιν τοῦ

μιζνεαρ φαοβαρη-ελεαρ lem ελοιοεαμ̄ αμ
 ειμειολλ, αζυρ τάνασ το τομαδ̄ μο ματα
 αζυρ μο ζοιλε ζο βηυιζιν αν εδοριταινη,
 αζυρ τυζαρ να εινν μιν λιομ. Τυζαρ ουιτρε
 αν κορη μαρ εομαριτα κορζαριτα αζυρ κομ-
 μηδοιοτε, αζυρ το εουμιλεαρ φυιλ να ο-τρι
 ριοζ ριν φυτ αζυρ φαν β-φεινν, αν μειο οιοβ
 το βι εεανζαιλτε, ιοηνυρ ζυρ λειζεαρ λυαδ-
 αιλ βαρ λαν̄ αζυρ εειμεαηνα βαρ ζ-κορ αρ
 βαρ ζ-cumuy; αζυρ οα m-βαδ̄ ι αν οιοε ριν
 ο'ιαρηφαινηρε θεοε οριτρα, α φηινν, το ζευβ-
 αινη ι! ιρ ιομηδα ειζεαν μιν ριν το βα οριτρα
 αζυρ αρ φηιανηαιβ̄ εηιιοην̄ οη ζ-ceυο λο
 ταναστρα α β-φιαηνυιζεαετ ζυρ ανιυ, ιηαρ
 εουηεαρρα μο εορη αζυρ m'αηαμ̄ α ζ-conτα-
 βαιρε αρ το ροηρα, αζυρ ζαν φεαλλ ριορ-
 ζηαηα μαρ ρο το οευναιη̄ ορη. Μαρ αν
 ζ-ceυοηα, ιρ ιομηδα λαοε λειομηεαε αζυρ
 ζαιρζιοεαε ζαλλεαε ζηιμηευεταε το εουε
 λεατρα, αζυρ ηι οα οειηεαδ̄ οοιβ̄ ρορ; αζυρ
 ιρ ζεαρη ζο ο-τιοεφαιο̄ μυαεταρ̄ ειζιν αρ αν
 β-φεινν οοο τοιρζ, ηαε β-φάζφαιο̄ μορηαν
 ρλεαετα αρ α λορηζ. Αζυρ ηι ετ φειν, α
 φηινν, ιρ ρυοβαρη̄ λιομ; αετ Οιρη̄ν, αζυρ
 Ορζαρ, αζυρ μο εομρ̄αηαεα οιλρε ταιρηρε αρ
 εευοηα. Αζυρ βιαρηρε φειν, α Οιρη̄ν, αο

έλληδαίρε θέιρ να φέιννε, αζυρ ιρ μόρι μο
 όιτρέ όυιτ φόρ, α φήιινν.”

45. Δην ριν α ουβδαίρετ Ορζδαρ, “ α φήιινν,”
 αρ ρέ, “ ζιον ζυρ φοιζρε μο ζδαόλ ουιτρε ινά
 σο Όηιαρμυιο Ο Όηυιόβνε, νί λέιζρεαο λεατ
 ζαν θεοό σο έαβδαίρετ σο Όηιαρμυιο; αζυρ
 σο βειρμυι μο βηιαέταρ λειρ, τά m-βαό δον
 ρήιιοιηηρα ραν σοήιαν σο όευηραό α λειτέιο
 ριν σ'φεαλλ αρ Όηιαρμυιο Ο Όηυιόβνε, ναέ
 μαέραό αρ αέτ ζιό βέ αζυιιννε βυό έρειρε
 λάη, αζυρ ταβδαίρ θεοό έυιζε ζαν μοιλλ.”

46. “ Νί h-αιτέιό όδαήρα τοβαρ αρ βιέ αρ
 αν m-βειιηη ρο,” ρο ράιό φιοηη. “ Νί ρίορ
 ριν,” αρ Όιαρμυιο, “ όιρ νί φυιλ αέτ ναοι
 ζ-έιιμεαηηα υαιτ αν τοβαρ ιρ ρεάρρ ρίορ-
 υιρζε αρ βιέ.”

47. Ιαρ ριν τέιό φιοηη σ'ιοηηηραιζιό αν
 τοβαρ, αζυρ ρο έόζαίβ λάν α όά βαρ λειρ
 σοη υιρζε; αέτ νί μό ινά λεαέ ρλιζε σα
 ράιηιζ αν υαιρ σο λέιζ ρέ αν τ-υιρζε τρέ η-α
 βαραίβ ρίορ, αζυρ ρο ιηηιρ ηάρ ρευο αν
 τ-υιρζε σο έαβδαίρετ ριρ. “ Όο βειρμυρε μο
 βηιαέταρ,” αρ Όιαρμυιο, “ ζυρ σοο όεοιη
 ρέιη σο λέιζιρ υαιτ έ.” Όο έυαίό φιοηη αρ
 έεαηη αν υιρζε αν αέυαίρ, αζυρ νί μό ινά
 αν ράιο έευοηα τάιηιζ αν ταν σο λέιζ τρέ

n-Δ βάραιβ έ, Δρ ρμουΔινεΔό όο Δρ Ξηράιννε. Δνη ριν μο έΔρρΔινξ Όιδρμμυο ορηΔό βοέτ ευξομλΔινη Δξά ρΔιερην ριν νο. “Όο βειμμρε μο βρμΔέΔρ Δ β-ρμΔόνΔιρε μ’Δρμ,” νο ρΔιό ΟρξΔρ, “μυηΔ υ-τυξΔιρ Δ λυΔρ Δη τ-υιρξε ριοτ, Δ ρηινη, ηΔέ β-ρΔξρΔιό Δη τυλΔέ ρο Δέτ τυρΔ νό μιρε.” Ό’ρμλ ριονη Δη τρεΔρ ρεΔέτ Δρ Δη τοβΔρ νο βιέτη Δη έοηρΔιό ριν νο ρμξη ΟρξΔρ λειρ, Δξυρ τυξ Δη τ-υιρξε ριρ ξο Όιδρμμυο, Δξυρ Δξ τεΔέτ νο λΔέΔιρ νο μο ρξΔρ Δη τ-ΔηΔμ ρε εολΔινη ΌηιδρμμυοΔ. Δνη ριν μο έόξβΔυΔρ Δη υρηοηξ ριν υ’ρηιδρνηΔιβ έρηιοηη νο βί νο λΔέΔιρ τρί τρηομ-ξΔρτέΔ ΔόβΔλμόρη Δρ Δρο Δξ εΔοιηεΔό ΌηιδρμμυοΔ υί Όηυιβηε, Δξυρ υ’ρευέ ΟρξΔρ ξο ριόέηΔρ ρεΔρξΔέ Δρ ρηιοηη, Δξυρ ιρ έ μο ρΔιό, ξο η-βΔό ηό Δη ρξέιε Όιδρμμυο νο βειέ μΔριβ ηηΔ ειρεΔη, Δξυρ ξυρ έΔιλλεΔυΔρ ριδρνηΔ έρηιοηη Δ ξ-ευιηξ εΔέΔ υά έοιρξ.

48. Δ υυβΔιρτ ριονη, “ρΔξβΔμ Δη τυλΔέ ρο Δρ εΔξλΔ ξο η-βευρρΔό Δοηξυρ Δη βρηόξΔ Δξυρ ΤυΔέΔ Όέ ΌΔηΔηη ορηυιηη; Δξυρ ξιοη ξο β-ρμλ ευο Δξυιηη νο ηΔρβΔό ΌηιδρμμυοΔ, ηί μοίρηε νο ξευβΔό Δη ρίρηηη υΔιηη.” “Ιρ βρμΔέΔρ υΔηρΔ,” Δρ ΟρξΔρ, “υά β-ρεΔρρΔιηηρε ξυρΔβ ρε η-ΔξΔιό

'Thiamuosa 'oo mizhnyr realz beinne Sulbain,
 nac n-oiogzantá í zo b'rác." Ann rin no
 zluair Fionn azyr Fianna Éimonn ón tulaidz
 amac, azyr cú 'Thiamuosa .i. Mac an Chuil
 a Láim Fhinn ; azyr o'fíll Oirín, azyr
 Orzari, azyr Caoilte, azyr mac luiz'oeac
 tar a n-air, azyr no cúireadar a z-ceit're
 bhuic a o-timcioll 'Thiamuosa, azyr no
 zluair'eadar nompa a h-áit'le rin a n-oidiz
 Fhinn.

49. Ní h-ait'nyr'eadar a n-im'ead'ca zo rán-
 zadar Rác Zhráinne, azyr no bá Zhráinne
 amuiz' nompa ar múr'cáib an ráca az fui-
 meac' me r'zeulaid' 'Thiamuosa, o'f'ázail, zo
 b'feacaid' Fionn azyr Fianna Éimonn az
 teac'c cúice. Ann rin a du'bdairt Zhráinne,
 oá mair'fead' 'Thiamuosa nac a Láim Fhinn 'oo
 bid' Mac an Chuil az teac'c 'oon báile ro ;
 azyr ir am'ldaid' no bá Zhráinne an trác rin,
 taob'et'rom torrad', azyr no tuit rí tar múr-
 cáib an ráca amac, azyr 'oo muz rí triar
 mac mar'b ar an lác'air rin. An uair 'oo
 conndairc Oirín Zhráinne ar an mod' rin, no
 cúir ré Fionn azyr Fianna Éimonn ón lác'air ;
 azyr az r'áz'báil na lác'imeac' o'Fhionn azyr
 o'Fhianndaid' Éimonn no tógaid' Zhráinne a
 ceann ruar azyr no iar' ar Fhionn Mac an

Chuill o'rázbdáil aice féin. A oubdairt nac
o-tioðnadó, azyr nar mór leir an méio rin
o'oióneadó mic Uí Ohuibne vo beic aize
féin. Ar n-a élor rin vo Oirín, no baid an
cú ar láim fhinn azyr tug vo Shriainne í,
azyr no leas féin a muinntir.

50. Ann rin no ba óearib le Shriainne bár
Ohiarmuoa, azyr no léiz rí éizeam fáda
fioirtmuaz airoe, zo m-badó élor fá iméian
an baile í; azyr táinig a banntraóct azyr
a muinntir oile vo látdair, azyr o'fíarruiz ói
ceus vo cúir anny na h-antraóctaid rin í.
O'innir Shriainne óóib zyraib é Ohiarmuoa vo
cailleadó me toic beinne Sulbain vo toirz
reilze fhinn mic Chumáil, "Azyr ir truaó
nem éioide féin," ar Shriainne, "Zan mé ion-
cóimnac me fionn, azyr dá m-biainn nac
léizrin rlan ar an látdair é." Ar n-a élor
ran vo muinntir Shriainne bár Ohiarmuoa,
no léizeadair mar an z-ceusna trí trom-
zórtá dióméile tintioe aroa mar don me
Shriainne, zyri élorá neulaid nime, azyr a
b-friútib na fioimaimente na trom-loirzne
rin; azyr ann rin a oubdairt Shriainne rir na
cúiz ceus vo teazladó no bá aice, uil zo
beinn Sulbain azyr corp Ohiarmuoa vo
tadbairt cúice.

τριυαζ̄ υο ε̄ρῡ ράυ ε̄άιλ,
υο ε̄ιορβαδ̄ ε̄ρῡ υο ε̄ορράιν.”

“Τριυαζ̄ ριαεαίλ νιηε τειρηνν τειρ̄ε,
ρυαριαιρ ρζαε̄αδ̄ ζευρ τιομ τριε;
όν μεαηζαε̄, μαλαριταε̄, μεαβ̄λαε̄,
* * * *

“ 1ρ ε̄λάιτενιη̄ ρο ε̄υαίθ̄ να ε̄νεαδ̄οαίβ̄,
όρ ράε̄ ρ̄ηιην ρυαρῑ αβριανηαιζ̄;
τορ̄ε β̄ειηνε ζυλβαιν ζο ηζαί,
ρο ε̄λάε̄υιζ̄ υιαρμυιο υεαίβ̄-ζ̄λαν.

“Τάριεα ριζε ζαν τ-ραί,
τόζε̄αρι λιβ̄ υιαρμυιο αριμ-ζ̄λαν;
ζυρ αν μ-βρυζ̄ μίν μ-βοιρηνν μ-βυαν
νί ληνν ηαε̄ κυιη̄νεαε̄ κοῑε̄τριυαζ̄.” Τριυαζ̄.

53. Δ η-αῑε̄λε να λαιο̄θε ρην ρο ριαρρυιζ̄
Δονζυρ υο ε̄εαζ̄λαε̄ ζ̄ηιάιννε ε̄ρ̄ευσ̄ ε̄ αν
τοιρ̄ζ̄ ρά α υ-ε̄άνηζαοαρι αρι αν λάε̄αρι ρην.
Δ υουβ̄ραοαρι ζυρ̄αβ̄ί ζ̄ηιάιννε ρο ε̄υιρ̄ αρι
ε̄εανη κυιρ̄ρ ῡηιαρμυοα ιαυ, υά β̄ρειε̄ ε̄ύῑε̄
ζο ράε̄ ζ̄ηιάιννε. Δ υουβ̄αιρ̄ε̄ Δονζυρ ηαε̄
λείζρ̄εαδ̄ ρέ ρ̄έιν κορρ̄ ῡηιαρμυοα leo, αζυρ
ζο μ-βευρρ̄αδ̄ο λειρ̄ ζυρ̄ αν μ-βρυζ̄ όρ ῡόιηη
e: “Αζυρ ό ηαε̄ β̄-ρ̄έιηηη λιομ α αῑε̄βεο-

ὁδὸ ἀρίρ, cuiρρεαδὸ ἀηαη ἀηη ἀρ ἰορ ῥο
 m-βιαῖὸ ἀς λαβδαῖρτ λιοη ῥαδὲ λά.” Δ h-αιτλε
 ρηη εἰρηεαρ Δονῥυρ ιοηῖαρ ῥάν ῥ-κορρ Δ
 η-ειλιοτρηοη ὀρὸα, ἀςυρ Δ ῥλεαῖα ὀρ Δ ἰοηη
 ἀηάηρθε, ἀςυρ ηο ῥῖλυαιρ ηοῖηε ῥο ῥάηης
 βρυῖ ηα ὀόηηε.

54. Ιοηῖῦρα τεαῖλαῖς ῥηῖάηηε, ὀῥη-
 λεαδὸαρ ταρ Δ η-αιρ ῥο ῤάτ ῥηῖάηηε, ἀςυρ
 ηο ηηηρεαδὸαρ ηαδὲ λείῥρεαδὸ Δονῥυρ κορρ
 Ὅηιαρμυοα ηυ, ἀςυρ ῥο ηυῖ ῥέηη λειρ ἔςυρ
 ἀη m-βρυῖ ὀρ ὀόηηη; ἀςυρ Δ ὀυβδαῖρτ
 ῥηῖάηηε ηαδὲ ηαιβ ηεαρτ ἀῖε ῥέηη ἀη. Δ
 h-αιτλε ρηη εἰρη ῥηῖάηηε ῥεαῖα ἀςυρ τεαδὲτα
 ἀρ ἰεαηη Δ cloinne ῥο τρηυῖα ceυθ Chορκα
 ἡῖ Ὅηηηβηε, ηαρ Δ ηαβδαδὸαρ ὀά λεαρυῖαδὸ
 ἀςυρ ὀά λάηῖαδὸηηαδὸ; ἀςυρ ἡρ ἀηῖαῖὸ ηο
 βά ἀη ἰλαηη ρηη Ὅηιαρμυοα ἀςυρ βιαδὲταδὲ
 ἀς ῥαδὲ ηαδ ὀίὸβ, ἀςυρ ηηε ὀῖλαδὲ ἀςυρ βρυῖ-
 αῖὸτρεαδὸ ἀς ῥόῖηαη ὀόῖβ, ἀςυρ ηο βά τρηυῖα
 ceυθ ἀς ῥαδὲ ηαδ ὀίὸβ. Ὅηηηαδὸ ηαδ
 Ὅηιαρμυοα ἡῖ Ὅηηηβηε, ιοηοηηο, ἀη ηαδ
 βα ῥεηηηε ὀίὸβ, ἀςυρ ἡρ ὀο ὀο ῥέῖλληοῖρ ηα
 ηαδα οἰλε .1. Εοῖαῖὸ, Connλα, Seilbῥεαρκαδὲ,
 ἀςυρ Ollαηη ηῖῖ-ῥαδὸα ηαδ Ὅηιαρμυοα .1.
 ηαδ ηηῖηηε ηηῖ ῤαῖῖεαη; ἀςυρ ηῖορ ηῖὸ ῥεαρρ
 ἀςυρ ιοηηηηηηηε ῥηῖάηηε ὀ’αοη ὀηηηε ὀά
 cloinne ῥέηη ηά ὀο Ollαηη. ῤο ῥῖλυαιρηοαρ

na ceada idir rin zo mánghadair an áit ina
 maib na maca rin, agus inniro a u-toirg
 agus a u-tuir uóib ó túir zo veiread;
 agus ag gluairead uóib maile me líon a
 u-teaghlaid agus a u-tionólta, mo fíadruigea-
 dar a n-dor zráio uóib ceuo uo ueunfaióir
 féin ó bádairan ag uul a z-ceann cogaid
 agus cóirgleo me fionn mac Chumail
 agus me fíannaib éirionn. A uubairt
 Donnchad mac Thiamusa Uí Thuibne mu
 anamain ar a n-áitib féin, agus dá n-ueun-
 faióir féin rít me fionn ná bdozal uóib-
 rean don nuó; agus muna n-ueunfaióir, a
 moza tigeardna uo beit sca.

55. Ro gluaireodar na maca rin agus a
 muinntir pompa a n-actghairio zaca conaire,
 agus ní h-aitirtear rzeuluidgead oirca
 zo mánghadair Rát Thrainne, agus mo fear
 Thrainne riorcaoin fáilte pompa, agus tug
 rós agus fáilte uo mac ingine mi z luidgean:
 arir mo cuadair le céile arteaó zo Rát
 Thrainne, agus mo fuidgeadar ar flearaib
 na ríozbriuidne uo réir a n-uairle, agus a
 n-actaróa, agus doire zaca n-don uóib; agus
 mo uáilead mead meime rocaime, agus
 leantta méide mo mílre uóib, agus veoca
 zarba zabalta a z-cornuib caoma cum-

ουιζτε, ζυρ βα μειρζε μεϊορι-ζλόριαδ ιαο αν
 τριάτ ριν. Δζυρ ανη ριν το λαβαρη ζριάinne
 το ζυτ άρομόρι ρολυρ-ζλαν, Δζυρ ιρ έ πο
 ριάτο: “Δ έλανη ιονημυη, πο μαρβαο βδρ
 η-ατδρη λε ριονη ηηαc Chumaill ταρ έεανη
 κορ Δζυρ κοηζιάλλ Δ ρίοττάηα ρηρ, Δζυρ
 τοιοζλαϊόρε ζο μαϊτ δρη έ; Δζυρ Δζ ρύο βδρ
 ζ-κυο ο’οιζρεατ βδρ η-ατδρ,” Δρ ρί, “.ι. Δ
 δρηη, Δζυρ Δ έιοεαο, Δζυρ Δ ιολΐδοβδρ, Δζυρ Δ
 έλεαρδ ζοιλε Δζυρ ζαιρζε Δρ έευοηα. Ροιηη-
 ρεαορδ ρέηη εαορμυιβ ιαο, Δζυρ ζο η-βαο
 ρευν αατα οίβρε Δ β-ράζαιλ. Δζυρ βιατο
 Δζαη ρέηη ηα αυαα, Δζυρ ηα αυηη, Δζυρ
 ηα η-εαρράοιθε άιηηε όρκυηουιζτε, Δζυρ ηα
 βυδρη, Δζυρ ηα βότάηητε ζαη ροιηη.” ζο
 η-οεάρρηα αν λαοιό πο ρίορ:—

“Εηρζιό, Δ έλανη Όηιαρμυοα,
 οειηιό βδρ β-ροζλυηη β-ρειαηη;
 ζο η-βαο ροηα οίβ βδρ η-εατρηα,
 τάηηζ έυζαιβ ρζευλα οειζΐρη.”

“Αη ελοϊθεαη το Όηοηηαο,
 αν ηαc ιρ ρεάρη Δζ Όιαρμυο;
 Δζυρ αν ζα οεαρηζ Δζ Εοαο,
 Δ ζ-εεανη ζαα ροάρη τιαζαιο.”

“βειη Δ λύημεδὸ υδῖμ ὅ’Ολλανη,
 ῥλάν ζαδὰ κοηρ ἰνα ῥαδὰὸ ;
 Δζυρ Δ ῥζιατ ὅο Chonnλα,
 ὅον τί ὀνηζβδρ να κατὰ.”

“Να κυδὰδ Δζυρ να κυρη,
 να κορῶιν Δζυρ να h-εδρὶδὸδ ;
 Διρζε μνά ζαν βυῖθε,
 βῖαιο Δζαμ υἱε Δμ Δοναρ.”

“Μαρβδῖὸ μνά Δζυρ μιονῶοινη,
 Δρ ολκυρ ῥε βδρ m-βῖοῦβδῖβ ;
 νὰ ρεινὸ ῥελλ ἰνά μεδβδλ,
 ρεινὸ ρεδβδὸ Δζυρ ἰμτεδὸτ.” Εἰηζῖὸ.

56. Δ h-διτλε να λδοῖθε ῥη Δ ρυβδῖητ
 ζῥῖανηη ρυ ἰμτεδὸτ Δζυρ Δ β-ρὸζλῖμ ζο
 μαῖτ Δ ζ-κεδρῶδῖβ ζοἱε Δζυρ ζαιρζε ζο
 m-βδὸ ἰηφδὸμα ἰαο, Δζυρ ῥεαλ ὅά n-Δἰμῥη
 ὅο ὀδιτεδῖ Δ β-ρὸδῖη ὅholcῖιν .1. ζαβδ
 ἰρῖηη.

57. Ρο ζλῖυδῖηοδῖη να ρεδζῖηδὰ ρη ὀυμ
 Δ n-Δἰρῖη, Δζυρ κεἱλεδβῖαιο ὅο ζῥῖανηη
 Δζυρ ὅά τεδζλὰδ, Δζυρ ῥάζβδῖο ἰομδὸμαῖη
 βεατδὸ Δζυρ ῥλῖητε Δἰκε, Δζυρ ῖο ὀυημεδῶη
 Δη κευῖηα leo : Δζυρ ῖῖηη ῥάζβδῶδῖη κυηδὸ,
 ζαιρζῖὸεδὸ, ἰνά βδη-ζαιρζῖὸεδὸ Δ ζ-κῖῖὸδῖβ

ῥάιλτιζεαρ πομπα, αζυρ το ταιριζ να ταιριζ-
 ριοννα μευηριάιοτε οοίβ. Δότ σεαηα, πο
 ταιριαιηζ Σηάιννε ριοτσίαιη εατορηα ῥά
 οοειζ, αζυρ το μαοαο να κυρ αζυρ να
 τεαηητα ρηη οοίβ, αζυρ το ῥυαηιαοαη ιοηαο
 α η-ατδαι α β-ῥιαηηυιζυρict ó ῥηιονη ηάα
 Chumáιλ. Ιαι ρηη πο οάιλεαο ῥλεαο αζυρ
 ῥευρα οοίβ ζυρ βα ηειρζε ηειοηι-ζλόηαο
 ιαο, αζυρ ο'ῥαη ῥιονη αζυρ Σηάιννε α
 β-ῥοσίαιη α σέιλε ζο β-ῥυαηιαοαη βάρ.

62. Σοηα ί ρηη τόηυιζεαοτ Όηιαηηυοα
 αζυρ Σηηάιννε ζοηυιζε ρηη.



TRANSLATION.

THE PURSUIT OF DIARMUID AND GRAINNE.

PART SECOND.

1. AODH the son of Andala Mac Moirne spoke, and what he said was, that he had rather perish in seeking those berries than go back again to his mother's country; and he bade Oisín keep his people until they returned again; and should he and his brother fall in that adventure, to restore his people to Tir Tairngire. And those two good warriors took leave and farewell of Oisín and of the chiefs of the Fenians, and went their ways; nor is it told how they fared until they reached Ros da shoileach, which is called Luimneach now, and it is not told how they were entertained that night. They rose early on the morrow, nor halted until they reached Dubhros of Uí Fhiachrach, and as they went towards the forest

they found the track of Diarmuid and Grainne there, and they followed the track to the door of the hunting booth in which were Diarmuid and Grainne. Diarmuid heard them coming to the hunting booth, and stretched an active warrior hand over his broad weapons, and asked who they were that were at the door. "We [are] of the Clanna Moirne," said they. "Which of the Clanna Moirne [are] ye?" said Diarmuid. "Aodh the son of Andala Mac Morna, and Aonghus the son of Art og Mac Morna," said they. "Wherefore are ye come to this forest?" said Diarmuid. "Fionn Mac Cumhaill hath sent us to seek thy head, [that is,] if thou be Diarmuid O'Duibhne." "I am he, indeed," quoth Diarmuid. "Well then," said they, "Fionn will not choose but get thy head, or the full of his fist of the berries of the quicken of Dubhros from us in eric of his father." "It is no easy matter for you to get either of those things," said Diarmuid, "and woe to him that may fall under the power of that man. I also know that he it was that slew your fathers, and surely that should suffice him as eric from you." "Truly it should suffice thee," said Aodh the son of Andala Mac Morna, "to have taken his wife from Fionn

without reviling him." "It is not to revile him I say that," quoth Diarmuid, "but I [once] before saw him do the like to Conan the son of Fionn of Liathluachra, as I will relate to you now."

2. "Of a day that Fionn was in Teamhair Luachra¹ and the chiefs and great nobles of the Fenians of Erin by him, they were not long before they saw a tall, warriorlike, actively valiant youth [coming] towards them, completely arrayed in weapons and armour; and Fionn enquired of the Fenians of Erin whether they knew him. They all and every one said that they knew him not. 'Not so I,' quoth Fionn, 'I perceive that he is an enemy to me.' The youth came before them after that, and greets them. Fionn asks tidings of him, who he was, or of what country or what region he came. 'Conan the son of Fionn of Liathluachra is my name,' said he, 'and my father was at the slaying of thy father at the battle of Cnucha, and he perished himself for that act, and it is to ask for his place among the Fenians that we are now come.'² 'Thou shalt obtain that,' quoth Fionn, 'but thou must give me eric for my father.' 'Ask no further eric of him,' said Oisín, 'since his

father fell by thee.'³ 'I will not take that from him,' said Fionn, 'for I must needs have more eric from him.' 'What eric dost thou ask?' said Conan. 'It is but the large-headed worm of Cian the son of Oilioll Oluim, to bring its head to me in eric of my father,' said Fionn. 'I give thee a good counsel, O Conan,' said Oisín, 'to depart where thou wast reared, and to ask no peace of Fionn so long as he shall live.'"

3. " 'What is that worm,' asked Conan, 'that I should not cut off its head?' 'It is [this],' quoth Oisín: 'of a time that Oilioll Oluim went forth out of Dun Eocharmhuighe, with Sadhbh the daughter of Conn of the hundred battles, his wife and his mate, along with him, and they both in one chariot, and she saw a blackthorn branch over her head covered with sloes. A desire for those sloes came upon Sadhbh, and Oilioll shook the branch over the upper board of the chariot, so that Sadhbh ate her fill of them. They returned home again, and Sadhbh bore a smooth fair lusty son, that is, Cian the son of Oilioll Oluim; and the king of Ciarruidhe Luachra⁴ took him with him to rear him. Now that boy was so with a caul across his head,

and according as the boy increased so also the caul increased.'”

4. “‘Cian grew and enlarged until he had completed twenty years, and Oilioll had two other sons, and those three were then of full strength.⁵ They had three eachlachs, that is, servants,⁶ and of a certain time the servants went to the house of Sgathan the son of Scannlan to be entertained. Sgathan used them well that night, and said, ‘There is a feast to-night in this house [prepared] for Fionn Mac Cumhail, and ye shall be well and plentifully fed elsewhere, albeit ye come not to that feast.’ They ate their food that night, and arose early on the morrow, and returned back to Dun Eocharmhuighe, and the three sons of Oilioll Oluim were before them on the plain; that is, Eoghan mor, Cormac Cas, and Cian; Eoghan enquired of his servant where he had been the last night. ‘We were in the house of Sgathan the son of Scannlan.’ ‘How did ye fare there?’ asked Eoghan. ‘We fared well,’ said the servant. Cormac asked. ‘Well,’ said the servant. Cian asked his servant the same thing. ‘We fared ill,’ said Cian’s servant, ‘for he boasted to us that he had a feast [prepared] for Fionn Mac

Cumhaill, and he never suffered us to taste it.' 'Believe him not,' said the other servants, 'for we were all used well.' 'He shall pay me for not using my servant well,' said Cian. 'Say not that,' said Cormac Cas, 'for he is my fencing-master, and he has a sufficient lord,' that is Fionn Mac Cumhaill.' 'I care not said Cian, 'I will go to him to be shaved.' Now Cian was so that no man ever shaved him but he would take his head from him, and Cian went his ways until he came to the Dun of Sgathan the son of Scannlan. Sgathan chanced to be on the plain before him, and Cian asked him to shave him. 'I will do so,' said Scannlan, [Sgathan] for that is my trade, to shave; and yonder is the house where I do it, do thou go on before me to it;' and Cian went to the house. Scathan went to his sleeping house, and put on himself his arms and his armour, and then he brought a knife and water in his hand, and went where Cian was. 'Wherefore hast thou brought those weapons with thee?' said Cian. 'I hear,' quoth Scannlan, [Sgathan] 'that thou art wont to slay every one that shaves thee, and [nevertheless] I will shave thee for the future.'"

5. "Thereafter Sgathan loosed the bind-

ing which was upon the head of Cian, and found a large caul from ear to ear upon him. 'Is this the reason that thou killest every one that shaves thee?' asked Sgathan. 'It surely is,' said Cian, 'and⁸ thou needest not fear me.' 'I pledge my word,' said Scannlan, 'that I will now do what would cause thee to slay me, that I may know what reason thou hast here.' Upon that he gave a rip of the knife across the caul, so that a worm sprang out of it, and rose with a swift very light bound until it reached the very top of the dwelling; and as it descended from above it met the spear of Cian, and twisted itself in hard firm indissoluble knots about the head of the spear. After Cian's head was shaved Sgathan would fain have killed the worm, but Cian said not to kill it until he himself should have taken it to Sadhbh, the daughter of Conn of the hundred battles, 'for in her womb that worm was generated.' "

6. "After that, Sgathan applied balsams and healing herbs to the wounds of Cian, and Cian went his ways to Dun Eocharmhuighe bearing his spear before him, and the worm knotted to it. Oilioll Oluim and Sadhbh chanced to be before him upon the plain, and

Cian told them the story of the worm from first to last. Oilioll said to kill the worm, but Sadhbh said that it should not be killed 'for we know not,' quoth she, 'but that it and Cian may be fated to have the same span of life;' and the counsel upon which Oilioll and Sadhbh determined was this, to put a strong defence of wood around it, and to send it every day nourishment and a plentiful portion of meat and drink.' "

7. " 'That worm grew and increased so that it was needful to open the enclosure round it, and to build for it a very fast [and larger] house. Thence it grew and increased [yet] to the end of a year, so that there were a hundred heads⁹ upon it, and that it mattered not into which head came the food that was sent to it, and it would swallow a hero or a warrior with his arms and his armour in each of its greedy ravening heads.' " ¹⁰

8. " 'Now at that very time and season the king of Ciarruidhe Luachra came to see his foster-son, that is, Cian the son of Oilioll; and when he had heard the account of that worm he went to gaze and marvel at it, and rose and stood upon the top of the wall. When the worm got sight of him it gave an

eager, deadly, hostile spring upon him, so that it lopped off his leg from the thigh down; and when the women and the small people¹¹ of the place saw that deed, they all fled and left the Dun desert and empty after them. When Oilíoll heard that, he said that the worm should be slain lest it might do some greater horror than [even] that, and Sadhbh consented that it should be slain. When the household had gotten that leave, they kindled the Dun into a dusky-red crimson-flaming blaze of fire around it [i.e. the worm]. Then when the worm perceived¹² the heat of the fire touching it and the house falling upon it, it rose upwards with an airy exceeding light spring through the roof of the house, and went its way westward with the household after it, until it reached the dark cave of Fearná in the cantred of Corca Uí Dhuibne.¹³ It entered into the cave and made a wilderness of that cantred round about it, so that Fionn and the Fenians of Ireland dare not either chase or hunt there during the life of that worm: and its head it is that Fionn asks of thee, O Conan' said Oisín."

9. " 'Howbeit.' said Conan, 'I had rather meet my death in seeking that eric than go back again where I was reared.' "

10. "Thereat he took leave and farewell of Oisín and of the chiefs of the Fenians, and went his ways to the place where the worm was. When Conan beheld it he put his finger into the silken loop of the Ga dearg, and it was I myself that had lent him the Ga dearg," said Diarmuid, "for I had conceived an attachment and affection for him; for I knew that nothing in the world could slay it unless the Ga dearg did. And he made a careful cast of it, so that he put it through the navel of the worm, and killed it by virtue of that cast, and took one of its heads into the presence of Fionn; and when Fionn knew the head, he said that he would not be content without getting further éric from Conan for his father. Now at that very time and season there came towards the tulach where we all were then, a mighty very swift stag; and we all followed the stag. When Conan saw that he covered the retreat of the Fenians,¹⁴ and he himself and Fionn followeth the stag; and no tidings are told of them until they reached us at evening time, and a hind quarter of the stag upon Conan following Fionn, and Fionn never required éric from Conan from that time to this: and by your

hands, O children of Moirne," quoth Diarmuid, "we know not whether it was fairly or by force that Conan made Fionn grant him peace that day, and methinks that was not more unjust than to require of you too eric for his father, seeing it should suffice him that ye were [yet] in your mothers' wombs when your fathers fell by him, without sending you to seek the quicken berries of Dubhros or my head, for that is the warrior's head that Fionn requires of you; and which ever of these things ye shall take him, yet shall ye not get peace after all."

11. "What berries are those that Fionn requires," asked Grainne, "that they cannot be got for him?" "They are these," said Diarmuid: "the Tuatha De Danaan left a quicken tree in the cantred of Ui Fhiachrach, and in all berries that grow upon that tree there are many virtues, that is, there is in every berry of them the exhilaration of wine and the satisfying of old mead; and whoever should eat three berries of them, had he completed a hundred years, he would return to the age of thirty years. Nevertheless, there is a giant, hideous and foul to behold, keeping that quicken tree; [he is wont to be] every day at

the foot of it, and to sleep every night at the top. Moreover he has made a desert of that cantred round about him, and he cannot be slain until three terrible strokes be struck upon him of an iron club that he has, and that club is thus; it has a thick ring of iron through its end, and the ring around his [i.e. the giant's] body; he has moreover taken as a covenant from Fionn and from the Fenians of Erin not to hunt that cantred, and when Fionn outlawed me and became my enemy,¹⁵ I got of him leave to hunt, but that I should never meddle with the berries. And, O children of Moirne," quoth Diarmuid, "choose ye between combat with me for my head, and going to seek the berries from the giant." "I swear by the rank of my tribe among the Fenians," said [each of] the children of Moirne, "that I will do battle with thee first."

12. Thereupon those good warriors, that is, the children of Moirne and Diarmuid, harnessed their comely bodies in their array of weapons of valour and battle, and the combat that they resolved upon was to fight by the strength of their hands.¹⁶

13. Howbeit Diarmuid bound them both upon that spot. "Thou hast fought that strife

well," said Grainne, "and I vow that [even] if the children of Moirne go not to seek those berries, I will never lie in thy bed unless I get a portion of them, although¹⁷ that is no fit thing¹⁸ for a woman to do; and I shall not live if I taste not those berries."

14. "Force me not to break peace with the Searbhan Lochlannach," said Diarmuid, "for he would none the more readily let me take them." "Loose these bonds from us," said the children of Moirne "and we will go with thee, and we will give ourselves for thy sake." "Ye shall not come with me," said Diarmuid, "for were ye to see one glimpse¹⁹ of the giant, ye would more likely die than live after it." "Then do us the grace," said they, "to slacken the bonds on us, and to let us [go] with thee privately that we may see thy battle with the giant before thou hew the heads from our bodies;" and Diarmuid did so.

15. Then Diarmuid went his ways to the Searbhan Lochlannach, and the giant chanced to be asleep before him. He dealt him a stroke of his foot, so that the giant raised his head and gazed up at Diarmuid, and what he said was, "Is it that thou would stfain break peace, O son of O'Duibhne?" "It is not that,"

said Diarmuid, "but that Grainne the daughter of Cormac has conceived a desire for those berries which thou hast, and it is to ask the full of a fist of those berries from thee that I am now come." "I swear," quoth the giant, "were it [even] that thou shouldst have no children but that birth [now] in her womb, and were there but Grainne of the race of Cormac the son of Art, and were I sure that she should perish in bearing that child, that she should never taste one berry of those berries." "I may not do thee treachery," said Diarmuid, "therefore [I now tell thee] it is to seek them by fair means or foul that I am come upon this visit."

16. The giant, having heard that, rose up and stood, and put his club over his shoulder, and dealt Diarmuid three mighty strokes, so that he wrought him some little hurt in spite of the shelter of his shield. And when Diarmuid marked the giant off his guard²⁰ he cast his weapons upon the ground, and made an eager exceeding strong spring upon the giant, so that he was able with his two hands to grasp the club. Then he hove the giant from the earth and hurled him round him, and he stretched the iron ring that was about the

giant's head²¹ [and] through the end of the club, and when the club reached him [Diarmuid] he struck three mighty strokes upon the giant, so that he dashed his brains out through the openings of his head and of his ears, and left him dead without life ;²² and those two of the Clanna Moirne were looking at Diarmuid as he fought that strife.

17. When they saw the giant fall they too came forth, and Diarmuid sat him down weary and spent after that combat, and bade the children of Moirne bury the giant under the brushwood of the forest, so that Grainne might not see him, "and after that go ye to seek her also, and bring her with ye. The children of Moirne drew the giant forth into the wood, and put him underground, and went for Grainne and brought her to Diarmuid. "There, O Grainne," said Diarmuid, "are the berries thou didst ask for, and do thou thyself pluck of them whatever pleases thee." "I swear," said Grainne, "that I will not taste a single berry of them but the berry that thy hand shall pluck, O Diarmuid." Thereupon Diarmuid rose and stood, and plucked the berries for Grainne and for the children of Moirne, so that they ate their fill of them

18. When they were filled Diarmuid spoke, and said: "O children of Moirne, take as many as ye can of these berries, and tell Fionn that it was ye yourselves that slew the Searbhan Lochlannach." "We swear," quoth they, "that we grudge²³ what we shall take to Fionn of them;" and Diarmuid plucked them a load of the berries. Then the children of Moirne spoke their gratitude and thanks to Diarmuid after the boons they had received from him, and went their ways where Fionn and the Fenians of Erin were. Now Diarmuid and Grainne went into the top of the quicken tree, and laid them in the bed of the Searbhan Lochlannach, and the berries below were but bitter berries compared to the berries that were above upon the tree.

19. The children of Moirne reached Fionn, and Fionn asked their tidings of them from first to last. "We have slain the Searbhan Lochlannach," quoth they, "and have brought the berries of Dubhros in eric of thy father, if perchance we may get peace for them." Then they gave the berries into the hand of Fionn, and he knew the berries, and put them under his nose, and said to the children of Moirne, "I swear," quoth Fionn, "that it

was Diarmuid O'Duibhne that gathered these berries, for I know the smell of the son of O'Duibhne's skin on them, and full sure I am that he it was that slew the Searbhan Lochlannach; and I will go to learn whether he is alive at the quicken tree. Howbeit, it shall profit you nothing to have brought the berries to me, and ye shall not get your fathers' place among the Fenians until ye give me eric for my father.

20. After that he caused the seven battalions of the standing Fenians to assemble to one place, and he went his ways to Dubhros of Ui Fhiachrach; and followed Diarmuid's track to the foot of the quicken tree, and found the berries without any watch upon them, so that they [all] ate their fill of them. The great heat [i.e. the heat of the noon day] then overtook them, and Fionn said that he would stay at the foot of the quicken till that heat should be past; "for I know that Diarmuid is in the top of the quicken." "It is a great sign of envy²⁴ in thee, O Fionn, to suppose that Diarmuid would abide in the top of the quicken and he knowing that thou art intent on slaying him," said Oisín.

21. After they had made this speech Fionn

asked for a chess-board to play, and he said to Oisín, "I would play a game with thee upon this [chess-board]." They sit down at either side of the board; namely, Oisín, and Oscar, and the son of Lughaidh, and Diorruing, the son of Dobhar O' Baoisgne on one side, and Fionn upon the other side.

22. Howbeit they were playing that [game of] chess²⁵ with skill and exceeding cunning, and Fionn so played the game against Oisín that he had but one move alone [to make], and what Fionn said was: "One move there is to win thee the game, O Oisín, and I dare all that are by thee to shew thee that move." Then said Diarmuid in the hearing of Grainne "I grieve that thou art thus in a strait about a move, O Oisín, and that I am not there to teach thee that move." "It is worse for thee that thou art thyself," said Grainne, "in the bed of the Searbhan Lochlannach, in the top of the quicken, with the seven battalions of the standing Fenians round about thee intent upon thy destruction, than that Oisín should lack that move." Then Diarmuid plucked one of the berries, and aimed at the man that should be moved; and Oisín moved that man and turned the game against Fionn in like

manner. It was not long before the game was in the same state the second time, [i.e. they began to play again, and Oisín was again worsted], and when Diarmuid beheld that, he struck the second berry upon the man that should be moved; and Oisín moved that man and turned the game against Fionn in like manner. Fionn was carrying the game against Oisín the third time, and Diarmuid struck the third berry upon the man that would give Oisín the game, and the Fenians raised a mighty shout at that game. Fionn spoke, and what he said was: "I marvel not at thy winning that game, O Oisín, seeing that Oscar is doing his best for thee, and that thou hast [with thee] the zeal of Diormuid, and the skilled knowledge of the son of Lughaidh, and the prompting of the son of O'Duibhne." "It is [i.e. shews] great envy in thee, O Fionn," quoth Oscar, "to think that Diarmuid O'Duibhne would stay in the top of this tree with thee in wait for him." "With which of us is the truth, O son of O'Duibhne," said Fionn, "with me or with Oscar?" "Thou didst never err in thy good judgment, O Fionn," said Diarmuid, "and I indeed and Grainne are here in the bed of the

Searbhan - Lochlannach." Then Diarmuid caught Grainne, and gave her three kisses in presence of Fionn and the Fenians. "It grieves me more that the seven battalions of the standing Fenians and [all] the men of Erin should have witnessed thee the night thou didst take Grainne from Teamhair, seeing that thou wast my guard that night, than that these that are here should witness thee; and thou shalt give thy head for those kisses," said Fionn.

23. Thereupon Fionn arose with the four hundred hirelings that he had on wages and on stipend, with intent to kill Diarmuid; and Fionn put their hands into each others' hands round about that quicken, and warned them on pain [of losing] their heads, and as they would preserve their life, not to let Diarmuid pass out by them. Moreover, he promised them that to whatever man of the Fenians of Erin should go up and bring him the head of Diarmuid O'Duibhne, he would give his arms and his armour, with his father's and his grandfather's place [rank] among the Fenians freely. Garbh of Sliabh Cua²⁶ answered, and what he said was, that it was Diarmuid O'Duibhne's father, Donn O'Donnchudha,

that had slain his father ; and to requite that he would go to avenge him upon Diarmuid, and he went his way up. Now it was shown to Aonghus an bhrogha what a strait Diarmuid was in, and he came to succour him without knowledge or perception of the Fenians ; and when Garbh of Sliabh Cua had got up into the top of the quicken, Diarmuid gave him a stroke of his foot and flung him down into the midst of the Fenians, so that Fionn's hirelings took off his head, for Aonghus had put the form of Diarmuid upon him. After he was slain his own shape came upon him [again], and Fionn and the Fenians of Erin knew him, so that they said that it was Garbh who fell there.

24. Then said Garbh of Sliabh Crot²⁷ that he would go to avenge his father also upon the son of O'Duibhne, and he went up, and Aonghus gave him a stroke of his foot, so that he flung him down in the midst of the Fenians with the form of Diarmuid upon him, and Fionn's people took off his head ; and Fionn said that that was not Diarmuid but Garbh, [for he took his own form again] and he asked the third time who would go up. Garbh of Sliabh Guaire²⁸ said that he would go, and

that it was Donn O'Donnchudha that had slain his father, and that therefore he would go to avenge him upon the son of O'Duibhne, and he got him up into the top of the quicken. Diarmuid gave him a stroke of his foot so that he flung him down, and Aonghus put the form of Diarmuid upon him, so that the Fenians slew him. Now the nine Garbhs of the Fenians were thus slain under a false appearance by the people of Fionn.

25. As for Fionn, after the fall of the nine Garbhs²⁹ of the Fenians, namely, Garbh of Sliabh Cua, and Garbh of Sliabh Crot, and Garbh of Sliabh Guaire, and Garbh of Sliabh muice,³⁰ and Garbe of Sliabh mor,³¹ and Garbh of Sliabh Lugha,³² and Garbh of Ath fraoich,³³ and Garbh of Sliabh Mis,³⁴ and Garbh of Drom mor,³⁵ he was full of anguish and of faint-heartedness and of grief.

26. Howbeit Aonghus said that he would take Grainne with him. "Take her," said Diarmuid, "and if I be alive at evening I will follow you; and if Fionn kills me, whatever children Grainne may have, rear and bring them up well, and send Grainne to her own father to Teamhair." Aonghus took leave and farewell of Diarmuid, and flung his magic

mantle round about Grainne and about himself, and they departed, trusting in the mantle, without knowledge or perception of the Fenians, and no tidings are told of them until they reached the Brugh over the Boyne.

27. Then Diarmuid O'Duibhne spoke, and what he said was : " I will go down to thee, O Fionn, and to the Fenians ; and I will deal slaughter and discomfiture upon thee and upon thy people, seeing that I am certain thy wish is to allow me no deliverance, but to work my death in some place : and moreover, seeing that it is not mine to escape from this danger which is before me, since I have no friend nor companion in the far regions of the great world³⁶ under whose safeguard or protection³⁷ I might go, since full often have I wrought them [i.e., the warriors of the world] death and desolation for love of thee. For there never came upon thee battle nor combat, strait nor extremity in my time, but I would adventure myself into it for thy sake and for the sake of the Fenians, and moreover I used to do battle before thee and after thee.³⁸ And I swear, O Fionn, that I will well avenge myself, and that thou shalt not get me for nothing.'

28. "Therein speaks Diarmuid truth," said Osgar, "and give him mercy and forgiveness." "I will not," said Fionn, "to all eternity; and he shall not get peace nor rest for ever till he give me satisfaction for every slight that he hath put upon me." "It is a foul shame and sign of jealousy in thee to say that," quoth Oscar; "and I pledge the word of a true warrior," quoth he, "that unless the firmament fall down upon me, or the earth open beneath my feet, I will not suffer thee nor the Fenians of Erin to give him cut nor wound: and I take his body and his life under the protection of my bravery and my valour, [vowing] that I will take him safe in spite of the men of Erin. And, O Diarmuid, come down out of the tree, since Fionn will not grant thee mercy; and I take thee, pledging my body and my life that no evil shall be done thee to-day."

29. Then Diarmuid rose and stood upon a high bough of the boughs of the tree, and rose up with an airy bound, light, bird-like, by the shafts of his spear, so that he got the breadth of his two soles of the grass-green earth, and he passed out far beyond Fionn and the Fenians of Erin; and here in this lay is fully

set down every dispute and every word that came to pass between them [the Fenians] from their [first] coming to the tree until they and Diarmuid parted from one another, namely :³⁹

I remember the play
Which the chief of the Fenians played ;
Which Fionn [played] and his son,
At Bun Irse in the west:

myself sat down to the table,
I myself and my two sons ;
At the shoulder of Fionn O'Baoisgne,
Alas ! to us it was pleasant.

The chess-board was put betwixt us,
Both chief and warrior ;⁴⁰
The men were playing,
And that was no trifling play.

Diarmuid, the white-toothed, throws
A berry from above upon the table ;
Oisin raises it speedily,
And puts a man in its place.

Fionn. Fionn said at last,
“ There is some one in the tree ;
And that will be the terrific slaughter
[The one] which we shall have
[fighting] against him.”

Oscar. Then spoke Oscar,
 The son of the fierce noble Oisín ;
 " O king, which of the men
 Is he for whom thou wishest ?"⁴¹

Fionn. " Set me not astray,
 O man, though good thy hand ;
 For that is the dreadful slaughter
 Which we shall have about the table."

Oscar. " Say not that, O king,
 And let there not be constant dis-
 pleasure in thy face ;
 Were Diarmuid hateful to thee
 It were fitting to leave him to us."

Faolan. Then speaks Faolan,
 And he inciting the heroes ;
 " We will not let Diarmuid go
 With any one that lives."

" Foul fall thee, Oscar,
 O man that incitest every battle ;
 That sayest thou wouldst take with
 thee a warrior,
 In spite of me and of my father."

Oscar. " Come down, O Diarmuid,
 I myself take thee in hand ;
 [Vowing] that I will bear thee safe
 By force from the Fenians of Erin."

Goll. "Thy words are big, O Oscar,"
 Said gloomy Goll of the strokes ;
 To say that thou wouldst bear away
 a warrior with thee
 By force from the assembly of the
 men of Erin."

Oscar. "'Tis not thou that incitest against
 me, O Goll,⁴²
 The swift clans of the great deeds ;
 The clans hostile to Diarmuid,
 The clans that challenge a mighty
 warrior."

Goll. "If that be thy speech,
 O warrior of the hard fights ;
 Let thy blows be proved to us,
 In that combat⁴³ which thou under-
 takest."

Coirrioll. Then speaks Coirrioll
 With a loud voice to Oscar ;
 "That combat which thou hast un-
 dertaken,
 Thou wilt have to go and maintain
 it."

Oscar. Then spoke Oscar,
 And that was the fierce answer ;
 "I will hew your bones,
 Both son and father."

The son of O'Duibhne leaps
 Down from the top of the tree ;
 His body bound in his battle-har-
 ness,
 That was the wondrous noise.

Five hundred, O Patrick,
 Though many [it seems], of our
 chiefs ;
 Opposed the son of O'Duibhne,
 Ere he reached Oscar.

Oscar drew [and cast] his spear,⁴⁴
 Like the sound of the wind and
 glen ;⁴⁵
 Or like the sound of water [rush-
 ing] over a flagstone,
 Whilst he dispersed the warriors.

Conan. Then speaks Conan,
 Continually abiding in enmity ;⁴⁶
 "Suffer the Clanna Baoisgne
 To hew each other's flesh."

Fionn. Fionn spoke lastly,
 "Restrain your weapons ;
 Let not the Clanna Moirne be after
 you,
 Until ye go to Almhuin."⁴⁷

[Then] departed from us together
 Diarmuid O'Duibhne, the white-
 toothed ;
 And Oscar of the great deeds,
 Who left us in the pains of death.

30. After that combat Oisín and Diarmuid proceeded onwards, neither one or other of them being cut nor wounded, and no tidings are told of them until they reached the Brugh upon the Boyne, and Grainne and Aonghus met them with joy and good courage. Then Diarmuid told them his tidings from first to last, and it lacked but little of Grainne's falling into the numb stupor of the instant dissolution of death through the fear and horror of that story.

31. Touching Fionn, after the departure of the son of O'Duibhne and of Oscar, he found nine chieftains and ten hundred warriors in a mangled mass, and he sent every one that was curable where he might be healed, and [caused to be] dug a broad-sodded grave, and put into it every one that was dead. Heavy, weary, and mournful was Fionn after that time, and he swore and vowed that he would take no great rest until he should have avenged upon Diarmuid all that he had done

to him. Then he told his trusty people to equip his ship, and to put a store of meat and drink into her. Thus did they, and the ship being ready, he himself and a thousand warriors of his people together with him went their ways to the ship. They weighed her anchors forthwith, and urged the ship with a mighty exceeding strong rowing, so that they launched her for the space of nine waves into the blue-streamed ocean, and they caught the wind in the bosom [of the sails] of the mast, and it is not told how they fared until they took haven and harbour in the north of Alba.⁴⁸ They made fast the ship to the mooring posts of the harbour, and Fionn with five of his people went to the Dun of the king of Alba, and Fionn struck the knocker⁴⁹ upon the door, so that the doorkeeper asked who was there; and it was told him that Fionn Mac Cumhail was there. "Let him be admitted," quoth the king. Fionn was thereupon admitted, and he himself and his people go before the king. A kindly welcome was made for Fionn by the king, and he caused Fionn to sit down in his own place. Thereafter were given them mead mild and pleasant to drink, and strong fermented drinks, and the king sent to fetch the

rest of the people of Fionn, and he made them welcome in the Dun. Then Fionn told the king the cause and matter for which he was come from beginning to end, and that it was to seek counsel and aid against the son o O'Duibhne that he was then come. "And truly thou oughtest to give me a host, for Diarmuid O'Duibhne it was that slew thy father and thy two brothers and many of thy chiefs likewise." "That is true," said the king, "and I will give thee my own two sons⁵⁰ and a host of a thousand about each man of them." Joyful was Fionn at that company that the king of Alba had given him, and Fionn with his people took leave and farewell of the king and of his household, and left them wishes for life and health, and they [the king, &c.] sent the same with them [the Fenians]. Fionn and his company went their ways, and no tidings are told of them until they reached the Brugh of the Boyne, and he and his people went ashore. After that Fionn sends messengers to the house of Aonghus an Bhrogha to proclaim battle against Diarmuid O'Duibhne [i.e. to challenge him].

32. "What shall I do touching this, O Oscar?" said Diarmuid. "We will both of us give them

battle, and destroy them, and rend their flesh, and not suffer a servant to escape alive of them, but we will slay them all," said Oscar.

33. Upon the morrow morning Diarmuid and Oscar rose, and harnessed their fair bodies in their suits of arms of valour and battle, and those two mighty heroes went their ways to the place of that combat, and woe to those, or many or few, who might meet those two good warriors when in anger. Then Diarmuid and Oscar bound the rims of their shields together that they might not separate from one another in the fight. After that they proclaimed battle against Fionn, and then the children of the king of Alba said that they and their people would go to strive with them first. They came ashore forthwith, and rushed to meet and to encounter one another, and Diarmuid O'Duibhne passed under them, through them, and over them, as a hawk would go through small birds, or a whale through small fish, or a wolf through a large flock of sheep; and such was the dispersion and terror and scattering that those good warriors wrought upon the strangers, that not a man to tell tidings or to boast of great deeds escaped of them, but all of them fell by Diarmuid and by Oscar before

the night came, and they themselves were smooth and free from hurt, having neither cut nor wound. When Fionn saw that great slaughter he and his people returned back out to sea, and no tidings are told of them until they reached Tir Tairngire where Fionn's nurse was. Fionn went before her after that, and she received him joyfully. Fionn told the cause of his travel and of his journey to the hag from first to last, and the reason of his strife with Diarmuid O'Duibhne, and that it was to seek counsel from her that he was then come; also that no strength of a host or of a multitude could conquer him, if perchance magic alone might not conquer him. "I will go with thee," said the hag, "and I will practise magic against him." Fionn was joyful thereat, and he remained by the hag that night, and they resolved to depart on the morrow

34. Now it is not told how they fared until they reached the Brugh of the Boyne, and the hag threw a spell of magic about Fionn and the Fenians, so that the men of Erin knew not that they were there. It was the day before that that Oscar had parted from Diarmuid, and Diarmuid chanced to be hunting and chasing

the same day [i. e. the day the hag concealed the Fenians]. That was shewn to the hag, and she caused herself to fly by magic, namely, upon the leaf of a water lily,⁵¹ having a hole in the middle of it, in the fashion of the quern-stone of a mill, so that she rose with the blast of the pure-cold wind and came over Diarmuid, and began to aim at and strike him through the hole with deadly darts, so that she wrought the hero great hurt in the midst of his weapons and armour [i. e. though covered by them], and that he was unable to escape, so greatly was he oppressed; and every evil that had ever come upon him was little compared to that evil. What he thought in his [own] mind was, that unless he might strike the hag through the hole that was in the leaf she would cause his death upon the spot; and Diarmuid laid him upon his back having the Ga dearg in his hand, and made a triumphant cast of exceeding courage with the javelin, so that he reached the hag through the hole, and she fell dead upon the spot. Diarmuid beheaded her there and then, and takes her head with him to Aonghus an an bhrogha.

35. Diarmuid rose early on the morrow, and

Aonghus rose and went where Fionn was; and asked him whether he would make peace with Diarmuid. Fionn said that he would, in whatever way Diarmuid would make peace. Then Aonghus went where the king of Erin was to ask peace for Diarmuid, and Cormac said that he would grant him that. Again Aonghus went where Diarmuid and Grainne were, and asked Diarmuid whether he would make peace with Cormac and with Fionn. Diarmuid said that he would if he obtained the conditions which he should ask of them. "What be those conditions?" quoth Aonghus. "The cantred," said Diarmuid, "which my father had, that is, the cantred of O'Duibhne,⁵² and that Fionn shall not hunt nor chase therein, and without rent or tribute to the king of Erin; also the cantred of Beann Damhuis, that is, Dubhcharn in Laighean⁵³ as gifts for myself from Fionn, for they are the best cantreds in Erin: and the cantred of Ceis Co-rainn⁵⁴ from the king of Erin as dowry with his daughter; and those are the conditions upon which I would make peace with them." "Wouldst thou be peaceable on those conditions if thou wert to get them?" asked Aonghus. "I could better bear to make

peace by getting those [conditions],” said Diarmuid. Aonghus went with those tidings where the king of Erin and Fionn were, and he got those conditions from him everyone, and they forgave him all he had done as long as he had been outlawed, [namely] for the space of sixteen years; and Cormac gave his other daughter for wife and mate to Fionn, that he might let Diarmuid be, and so they made peace with each other; and the place that Diarmuid and Grainne settled in was Rath Ghrainne in the cantred of Ceis Corainn, far from Fionn and from Cormac. Then Grainne bore Diarmuid four sons and one daughter, namely, Donnchadh, Eochaidh, Connla, Seilbhshearcach, and Druime; and he gave the cantred of Beann Damhuis, that is, Dubhcharn in Laighean, to the daughter, and he sent a brughaidh, a biadhtach,⁵⁵ and a female attendant to serve her there. They abode a long time fulfilling [the terms of] the peace with each other, and people used to say that there was not living at the same time with him a man richer in gold and silver, in kine and cattle-herds and sheep, and who made more preys,⁵⁶ than Diarmuid.

36. Then Grainne spoke to Diarmuid upon

a certain day, and what she said was, that it was a shame for them, seeing the number of their people and the greatness of their household, and that their expenditure was untold, that the two best men in Erin had never been in their house, that is, Cormac the son of Art, and Fionn Mac Cumhaill. "Wherefore sayest thou so, O Grainne," said Diarmuid, "when they are enemies to me?" "I would fain," said Grainne, "give them a feast, that so thou mightest win their love." "I permit that," said Diarmuid. "Then," said Grainne, "send word and messengers to thy daughter to bid her to prepare another feast, so that we may take the king of Erin and Fionn Mac Cumhaill to her house; and how do we know but that there she might get a fitting husband." That counsel was fixed upon by them, and those two great feasts were preparing by Grainne and by her daughter for the length of a year, and at the end of that space and season word and messengers were sent for the king of Erin, and for Fionn Mac Cumhaill, and for the seven battalions of the standing Fenians, and for the chiefs of Erin likewise, and they were for a year from day to day enjoying that feast.

37. Howbeit, the last night of the year Diarmuid was in Rath Ghrainne asleep; and Diarmuid heard the voice of a hound in his sleep in the night, and that caused Diarmuid to start out of his sleep, so that Grainne caught him and threw her two arms about him, and asked him what he had seen. "It is the voice of a hound I have heard," said Diarmuid, "and I marvel to hear it in the night." "Mayest thou be kept safely," quoth Grainne, "for it is the Tuatha De Danaan that are doing that to thee in spite of Aonghus an brogha, and lay thee down on thy bed again." Nevertheless no slumber or sleep fell upon Diarmuid then, and he heard the voice of the hound again. Again that roused Diarmuid, and he was fain to go to seek the hound. Grainne caught him and laid him down the second time, and told him it was not meet for him to go look for a hound because of hearing his voice in the night. Diarmuid laid him upon his couch, and a heaviness of slumber and of sweet sleep fell upon him, and the third time the voice of the hound awoke him. The day came then with its full light, and he said, "I will go and seek the hound whose voice I have heard, since it

is day." "Well, then," said Grainne, "take with thee the Moralltach, that is, the sword of Mananan, and the Ga dearg." "I will not," said Diarmuid, "but I will take the Beagalltach⁵⁷ and the Ga buidhe with me in my hand, and Mac and Chuill⁵⁸ by a chain in my other hand."⁵⁹

38. Then Diarmuid went forth from Ratl. Ghrainne, and made no halt nor stopping until he reached to the summit of Beann Gulbain,⁶⁰ and he found Fionn before him there without any one by him or in his company. Diarmuid gave him no greeting, but asked him whether it was he that was holding that chase. Fionn said that it was not he, but that a company had risen out⁶¹ after midnight, "and one of our hounds came across the track of a wild pig, being loose by our side, so that they have not hitherto been able to retake him. Now it is the wild boar of Beann Gulbain that the hound has met, and the Fenians do but idly in following him; for oftentimes ere now he has escaped them, and thirty warriors of the Fenians were slain by him this morning. He is even now [coming] up against the mountain towards us, with the Fenians fleeing before him, and let us leave

this tulach to him." Diarmuid said that he would not leave the tulach through fear of him. "It is not meet for thee to do thus," said Fionn, "for thou art under restrictions never to hunt a pig." "Wherefore were those bonds laid upon me?" said Diarmuid. "That I will tell thee," quoth Fionn.

39. "Of a certain day that I chanced to be in Almhuin the broad and great of Laighean, with the seven battalions of the standing Fenians about me, Bran beag O'Buadhchain came in and asked me whether I remembered not that it was [one] of my restrictions not to be ten nights one after the other in Almhuin without being out of it for a single night; now those bonds had not been laid upon any man of the Fenians but upon myself alone. The Fenians went into the royal hall that night, and no man stayed by me but thy father and a small number of the bards and learned men of the Fenians, with our stag hounds and our hounds. Then I asked of them that were by me where we should go to be entertained that night. Thy father, that is, Donn O'Donnchudha, said that he would give me entertainment for that night, '[for] if thou rememberest, O Fionn,' quoth Donn, 'when I was

outlawed and banished from thee and from the Fenians, Crochnuit the daughter of Cur-rach of Life became pregnant by me, and bore a smooth beautiful man-child of that heavy pregnancy, and Aonghus an brogha took that son from me to foster him. Crochnuit bore another son after that to Roc Mac Roc Diocain,⁶² and Roc asked me to take that son to foster [him], seeing that Aonghus had my son, and [said] that he would provide a sufficient meal for nine men at the house of Aonghus every evening. I said that I thought it not fitting to take the plebeian's son, and I sent praying Aonghus to receive that son to foster him. Aonghus received the plebeian's son, and there is not a time thenceforth that he does not send a nine men's meal to the house of Aonghus for me. Howbeit, I have not seen him for a year, and we shall, as many as there are here of us, get entertainment for this night there.' "

40. "I and Donn went our ways after that," said Fionn, "to the house of Aonghus an bhrogha, and thou wast within that night, O Diarmuid, and Aonghus shewed thee great fondness. The son of the Reachtaire⁶³ was thy companion that night, and not greater was

the fondness that Aonghus shewed thee than the fondness that the people of Aonghus shewed the son of the Reachtaire, and thy father suffered great derision for that. It was no long time after that that there arose a quarrel between two of my staghounds about some broken meat that was thrown them, and the women and the lesser people of the place fled before them, and the others rose to put them from one another. The son of the Reachtaire went between thy father's knees, flying before the staghounds, and he gave the child a mighty, powerful, strong squeeze of his two knees, so that he slew him upon the spot, and he cast him under the feet of the staghound. Afterward the Reachtaire came and found his son dead, so that he uttered a long very pitiful cry. Then he came before me, and what he said was : ' There is not in this house to-night a man that hath got out of this uproar worse than myself, for I had no children but one son only, and he has been slain ; and how shall I get eric from thee, O Fionn ?' I told him to examine his son, and if he found the trace of a staghound's tooth or nail upon him that I would myself give him eric for him. The child was examined, and

no trace of a staghound's tooth or nail was found on him. Then the Reachtair laid me under the fearful perilous bonds of Druim draoidheachta⁶⁴ that I should shew him who had slain his son. I asked for a chess-board⁶⁵ and water to be brought me, and I washed my hands and put my thumb under my tooth of divination,⁶⁶ so that true and exact divination was shewn me, namely, that thy father had slain the son of the Reachtair between his two knees. I offered eric myself when that was shewn me, and the Reachtair refused that; so that I was forced to tell him that it was thy father that had slain his son. The Reachtair said that there was not in the house a man for whom it was more easy to give eric than thy father, for that he himself had a son therein, and that he would not take any eric whatever except that thou shouldst be placed between his two legs and his two knees, and that he would forgive [the death of] his son if he let thee from him safe. Aonghus grew wrath with the Reachtair at that speech, and thy father thought to take off his head, until I put him from him. Then came the Reachtair again having a magic wand of sorcery, and struck his son with that

wand, so that he made of him a cropped green pig, having neither ear or tail, and he said, 'I conjure thee that thou have the same length of life as Diarmuid O'Duibhne, and that it be by thee that he shall fall at last.' Then the wild boar rose and stood, and rushed out by the open door. When Aonghus heard those spells laid upon thee, he conjured thee never to hunt a swine ; and that wild boar is the wild boar of Beann Gulbain, and it is not meet for thee to await him upon this tulach." "I knew not of those conjurations hitherto," said Diarmuid, "nor will I leave the tulach through fear of him before he comes to me, and do thou leave me Bran beside Mac an Chuill." "I will not," said Fionn, "for oftentimes this wild boar hath escaped him before." Fionn went his ways after that, and left Diarmuid alone and solitary upon the summit of the tulach. "By my word," quoth Diarmuid, "it is to slay me that thou hast made this hunt, O Fionn ; and if it be here that I am fated to die I have no power now to shun it."

41. The wild boar then came up the face of the mountain with the Fenians after him. Diarmuid slipped Mac an Chuill from his leash⁶⁷ against him, and that profiteth him

nothing, for he did not await the wild boar but fled before him. Diarmuid said, "woe to him that doeth not the counsel of a good wife, for Grainne bade me at early morn to-day take with me the Moralltach and the Ga dearg." Then Diarmuid put his small white-coloured ruddy-nailed finger into the silken string of the Ga buidhe, and made a careful cast at the pig, so that he smote him in the fair middle of his face and of his forehead; nevertheless he cut not a single bristle upon him, nor did he give him wound or scratch. Diarmuid's courage was lessened at that, and thereupon he drew the Beag-altach from the sheath in which it was kept, and struck a heavy stroke thereof upon the wild boar's back stoutly and full bravely, yet he cut not a single bristle upon him, but made two pieces of his sword. Then the wild boar made a fearless spring upon Diarmuid, so that he tripped him and made him fall headlong,⁶⁸ and when he was risen up again it happened that one of his legs was on either side of the wild boar, and his face [looking] backward toward the hinder part of the wild boar. The wild boar fled down the fall of the hill and was unable to put off Diarmuid during that space. After that

he fled away until he reached Eas [Aodha] ruaidh mhic Bhadhairn,⁶⁹ and having reached the red stream he gave three nimble leaps across the fall hither and thither, yet he could not put off Diarmuid during that space; and he came back by the same path until he reached up to the height of the mountain again.⁷⁰ And when he had reached the top of the hill he put Diarmuid from his back; and when he was fallen to the earth the wild boar made an eager exceeding mighty spring upon him, and ripped out his bowels and his entrails [so that they fell] about his legs. Howbeit, as he [the boar] was leaving the tulach, Diarmuid made a triumphant cast of the hilt of the sword that chanced to be [still] in his hand, so that he dashed out his brains and left him dead without life. Therefore Rath na h-Amhrann⁷¹ is the name of the place that is on the top of the mountain from that time to this.

42. It was not long after that when Fionn and the Fenians of Erin came up, and the agonies of death and of instant dissolution were then coming upon Diarmuid. "It likes me well to see thee in that plight, O Diarmuid," quoth Fionn; "and I grieve that [all]

the women of Erin are not now gazing upon thee: for thy excellent beauty is turned to ugliness, and thy choice form to deformity.”

“Nevertheless it is in thy power to heal me, O Fionn,” said Diarmuid, “if it were thine own pleasure to do so.” “How should I heal thee?” said Fionn. “Easily,” quoth Diarmuid; “for when thou didst get the noble precious gift of divining at the Boinn, [it was given thee that] to whomsoever thou shouldst give a drink from the palms of thy hands he should after that be young [i.e. fresh] and sound from any sickness [he might have at the time].” “Thou hast not deserved of me that I should give thee that drink,” quoth Fionn. “That is not true,” said Diarmuid, “well have I deserved it of thee; for when thou wentest to the house of Dearc the son of Donnarthadh, and the chiefs and great nobles of Erin with thee, to enjoy a banquet and feast, Cairbre Liffeachair, the son of Cormac, the son of Art, and the men of Breaghmhagh, and of Midhe, and of Cearmna, and the stout mighty pillars of Teamhair⁷² came around the Bruighean against thee, and uttered three shouts loudly about thee, and threw fire and firebrands into it. Thereupon thou didst rise and stand, and

wouldst fain have gone out ; but I bade thee stay within enjoying drinking and pleasure, and that I would myself go out to avenge it upon them. Then I went out and quenched the flames, and made three deadly courses⁷³ about the Bruighean, so that I slew fifty at each course, and came in having no cut nor wound after them. And thou wast cheerful, joyous, and of good courage before me that night, O Fionn," quoth Diarmuid ; "and had it been that night that I asked thee for a drink thou wouldst have given it to me, and thou wouldst not have done so more justly that night than now." "That is not true," said Fionn, "thou hast ill deserved of me that I should give thee a drink or do thee any good thing ; for the night that thou wentest with me to Teamhair thou didst bear away Grainne from me in presence of [all] the men of Erin when thou wast thyself my guard over her in Teamhair that night."

43. "The guilt of that was not mine, O Fionn," said Diarmuid, "but Grainne conjured me, and I would not have failed to keep my bonds for the gold of the world, and nothing, O Fionn, is true of all that thou sayest, for [thou wouldst own that] I have well deserved

of thee that thou shouldst give me a drink, if thou didst remember the night that Miodhach the son of Colgan⁷⁴ made thee the feast of Bruighean an chaorthainn. He had a Bruighean upon land, and a Bruighean upon the wave [i.e. upon an island], and he brought the king of the World⁷⁵ and the three kings of Innis Tuile⁷⁶ to the Bruighean that he had upon the wave, with intent to take thy head from thee. The feast was being given in the Bruighean that he had on land, and he sent and bade thee and the seven battalions of the standing Fenians to go and enjoy the feast to Bruighean an chaorthainn. Now thou wentest and certain of the chiefs of the Fenians together with thee to enjoy that banquet to Bruighean an chaorthainn, and Miodhach caused [some of] the mould of Innis Tuile to be placed under you, so that your feet and your hands clove to the ground; and when the king of the World heard that ye were thus bound down, he sent a chief of an hundred to seek thy head. Then thou didst put thy thumb under thy tooth of divination, and divination and enlightenment was shewn thee. At that very time I came after thee to Bruighean an chaorthainn, and thou didst

know me as I came to the Bruighean, and didst make known to me that the king of the World and the three kings of Innis Tuile were in the Bruighean of the island upon the Sionna, and that it would not be long ere some one would come from them to seek thy head and take it to the king of the World. When I heard that, I took the protection of thy body and of thy life upon me until the dawning of the day on the morrow, and I went to the ford which was by the Bruighean⁷⁷ to defend it."

44. "I had not been long by the ford before there came a chief of an hundred to me of the people of the king of the World, and we fought together; and I took his head from him, and made slaughter of his people, and brought it [the head] even to the Bruighean of the island, where the king of the World was enjoying drinking and pleasure with the three kings of Innis Tuile by him. I took their heads from them, and put them in the hollow of my shield, and brought the jewelled golden-chased goblet, being full of old mead, pleasant to drink, which was before the king, in my left hand. Then I wrought sharply with my sword around me, and came by virtue of my fortune and of my valour to Bruighean an chaorthainn, and

brought those heads with me. I gave thee the goblet in token of slaughter [i.e. victory] and of triumph, and rubbed the blood of those three kings to thee and to the Fenians, as many of them as were bound, so that I restored you your power over the vigour of your hands and the motion of your feet; and had I asked a drink of thee that night, O Fionn, I would have gotten it! Many is the strait, moreover, that hath overtaken thee and the Fenians of Erin from the first day that I came among the Fenians, in which I have perilled my body and my life for thy sake; and therefore thou shouldst not do me this foul treachery. Moreover, many a brave warrior and valiant hero of great prowess hath fallen by thee,⁷⁸ nor is there an end of them yet; and shortly there will come a dire discomfiture upon the Fenians, which will not leave them many descendants.⁷⁹ Nor is it for thee that I grieve, O Fionn; but for Oisín, and for Oscar, and for the rest of my faithful fond comrades. And as for thee, O Oisín, thou shalt be left to lament⁸⁰ after the Fenians, and thou shalt sorely lack me yet, O Fionn."

45. Then said Oscar, "O Fionn, though⁸¹ I am more nearly akin to thee than to Diarmuid

O'Duibhne, I will not suffer thee but to give Diarmuid a drink; and I swear, moreover, that were any [other] prince in the world to do Diarmuid O'Duibhne such treachery, there should only escape whichever of us should have the strongest hand, and bring him a drink without delay."

46. "I know no well whatever upon this mountain," said Fionn. "That is not true," said Diarmuid; "for but nine paces from thee is the best well of pure water in the world."

47. After that Fionn went to the well, and raised the full of his two hands of the water; but he had not reached more than half way [to Diarmuid] when he let the water run down through his hands, and he said he could not bring the water. "I swear," said Diarmuid, "that of thine own will thou didst let it from thee." Fionn went for the water the second time, and he had not come more than the same distance when he let it through his hands, having thought upon Grainne. Then Diarmuid hove a piteous sigh of anguish when he saw that. "I swear before my arms,"⁸² said Oscar, "that if thou bring not the water speedily, O Fionn, there shall not leave this tulach but [either] thou or I." Fionn returned to the

well the third time because of that speech which Oscar had made to him, and brought the water to Diarmuid, and as he came up the life parted from the body of Diarmuid.⁸³ Then that company of the Fenians of Erin that were present raised three great exceeding loud shouts, wailing for Diarmuid O'Duibhne, and Oscar looked fiercely and wrathfully upon Fionn, and what he said was, that it was a greater pity⁸⁴ that Diarmuid should be dead than [it would have been had] he [perished], and that the Fenians had lost their main-stay in battle⁸⁵ by means of him.

48. Fionn said, "let us leave this tulach, for fear that Aonghus an bhrogha and the Tuatha De Danaan might catch us; and though we have no part in the slaying of Diarmuid, he would none the more readily believe us." "I swear," said Oscar, "had I known that it was for Diarmuid [i.e. with intent to kill Diarmuid] that thou madest the hunt of Beann Gulbain, that thou wouldst never have made it." Then Fionn and the Fenians of Erin went their ways from the tulach, Fionn holding Diarmuid's staghound, that is, Mac an Chuill, but Oisín and Oscar, and Caoilte, and the son of Lughaidh returned

back, and threw their four mantles about Diarmuid, and after that they went their ways after Fionn.

49. It is not told how they fared until they reached Rath Ghrainne, and Grainne was before them out upon the ramparts of the Rath, waiting to obtain tidings of Diarmuid, so that she saw Fionn and the Fenians of Erin coming to her. Then said Grainne, that if Diarmuid were alive it was not by Fionn that Mac an Chuill would be held coming to this place, and she fell out over the ramparts of the Rath. When Oisín saw Grainne in that plight he sent away Fionn and the Fenians of Erin; and as Fionn and the Fenians of Erin were leaving the place Grainne lifted up her head and asked Fionn to leave her Mac an Chuill. He said that he would not give him to her, and that he thought it not too much that he himself should inherit so much of the son of O'Duibhne; but when Oisín heard that he took the staghound from the hand of Fionn, gave him to Grainne, and then followed his people.

50. Then Grainne was certified of the death of Diarmuid, and she uttered a long exceedingly piteous cry, so that it was heard in the

distant parts of the Rath; and her women and the rest of her people came to her, and asked her what had thrown her into that excessive grief. Grainne told them how that Diarmuid had perished by the wild boar of Beann Gulbain, by means of the hunt that Fionn Mac Cumhaill had made. "And truly my very heart is grieved," quoth Grainne, "that I am not myself able to fight with Fionn, for were I so I would not have suffered him to leave this place in safety." Having heard that, the death of Diarmuid, they, too, uttered three loud, fearful, vehement cries together with Grainne, so that those loud shouts were heard in the clouds of the heaven, and in the wastes of the firmament; and then Grainne bade the five hundred that she had for household to go to Beann Gulbain, and to bring her the body of Diarmuid.

51. At that very time and season it was shown to Aonghus an bhrogha that Diarmuid was dead upon Beann Gulbain (for he had had no watch over him the night before), and he proceeded, accompanying the pure-cold wind, so that he reached Beann Gulbain at the same time with the people of Grainne; and when Grainne's household knew Aonghus

they held out the rough side⁸⁶ of their shields in token of peace, and Aonghus knew them. Then when they were met together upon Beann Gulbain, they and the people of Aonghus raised three exceeding great terrible cries over the body of Diarmuid, so that they were heard in the clouds of the heaven, and in the wastes of the firmament of the air, and on the mountain peaks, and in the islands of the sea, and in the provinces of Erin likewise.

52. Then Aonghus spoke, and what he said was : “ I have never been for one night, since I took thee with me to the Brugh of the Boyne, at the age of nine months, that I did not watch thee and carefully keep thee against thy foes, until last night, O Diarmuid O’Duibhne ! and alas for the treachery that Fionn hath done thee, for all that thou wast at peace with him.” And he sang the following lay :—

“ Alas ! O Diarmuid O’Duibhne,
 O thou of the white teeth, thou bright and
 fair one ;
 Alas for thine [own] blood upon thy
 spear,
 The blood of thy body hath been shed.”

“ Alas for the deadly flashing tusk of the boar,
 Thou hast been sharply, sorely, violently
 lopped off ;
 Through the malicious, fickle, treacherous
 one,

* * * * *

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“ Numb venom hath entered his wounds,
 At Rath Fhinn he met his death ;
 The Boar of Beann Gulbain with fierce-
 ness,
 Hath laid low Diarmuid the bright-faced.

“ [Raise ye] fairy shouts without gainsaying,
 Let Diarmuid of the bright weapons be
 lifted by you ;
 To the smooth Brugh of the everlasting
 rocks—
 Surely it is we that feel great pity.” Pity.

53. After that lay Aongus asked the house-
 hold of Grainne wherefore they were come to
 that spot. They said Grainne had sent them
 for the body of Diarmuid to bring it to her to
 Rath Ghrainne. Aonghus said that he would
 not let them take Diarmuid's body, but that
 he would himself bear it to the Brugh upon the
 Boyne ; “ And since I cannot restore him to
 life I will send a soul into him, so that he may

talk to me each day.”⁸⁸ After that Aonghus caused the body to be borne upon a gilded bier with his [Diarmuid’s] javelins over him pointed upwards, and he went his ways until he reached the Brugh of the Boyne.

54. As for Grainne’s household, they returned back to Rath Ghrainne, and they told how Aonghus would not let them bring the body of Diarmuid, but that he himself had taken it to the Brugh upon the Boyne; and Grainne said that she had no power over him. Afterwards Grainne sent word and messengers for her children to the cantred of Corca Ui Dhuibhne, where they were rearing and protecting; now those children of Diarmuid had a Biadhtach each son of them, and sons of Oglachs⁸⁹ and of Brughaidhs serving them, and each son of them had a cantred. Now Donnchadh the son of Diarmuid O’Duibhne was the eldest son of them, and to him the other sons were subject, that is, Eochaidh, Connla, Seilbhshearcach, and Ollann, the long-bearded, the son of Diarmuid, that is, the son of the daughter of the king of Laighean; and Grainne bore greater love and affection to none of her own children than to Ollann. Those messengers thereupon went their ways

until they reached the place where those youths were, and they tell them the cause of their journey and of their coming from first to last; and as the youths were setting out with the full number of their household and of their gathering, their people of trust asked them what they should do since their lords were now going to encounter war and perilous adventure with [i.e. against] Fionn Mac Cumhail and with the Fenians of Erin. Donnchadh the son of Diarmuid O'Duibhne bade them abide in their own places, and that if they made peace with Fionn their people need fear nothing; and if not, to choose which lord they would have [i.e. to side with Fionn or to adhere to their own chiefs as they pleased].

55. These (her) sons and her people went their way by short routes, and no tidings are told of them until they reached Rath Ghrainne, and Grainne made them a gentle welcome, and gave a kiss and a welcome to the son of the daughter of the king of Laighean: and they entered together into Rath Ghrainne, and sat at the sides of the royal Bruighean according to their rank, and their patrimony, and according to the age of each one of them; and

there were given them mead mild and pleasant to drink, and well prepared very sweet ale, and strong fermented draughts in fair chased drinking horns, so that they became exhilarated and mirthful-sounding. And then Grainne spoke with an exceeding loud and bright-clear voice, and what she said was: "O dear children, your father hath been slain by Fionn Mac Cumhail against his bonds and covenants of peace with him, and avenge ye that upon him well; and there is your portion of the inheritance of your father," quoth she, "that is his arms, and his armour, and his various sharp weapons, and his feats of valour and of bravery likewise. I will myself portion them out among you, and may the getting of them bring you success in battle. And I myself will have the goblets,⁹¹ and the drinking horns, and the beautiful golden-chased cups, and the kine and the cattle-herds undivided." And she sung this lay as follows:—

"Arise ye, O children of Diarmuid,
 [Go forth and] learn that I may see;⁹²
 May your adventure be prosperous to you,
 The tidings of a good man have come to
 you."⁹³

- “ The sword for Donnchadh,
 The best son that Diarmuid had ;
 And let Eochaidh have the Ga dearg,
 They lead to every advantage.”
- “ Give his armour from me to Ollann,
 Safe every body upon which it may be put ;
 And his shield to Connla,
 To him that keeps the battalions firm.”
- “ The goblets and the drinking horns,
 The cups and the bowls ;⁹⁴
 [They are] a woman’s treasure without
 thanks,
 I alone shall have them all.”
- “ Slay ye women and children,⁹⁵
 Through hatred to your foes ;
 Do no guile nor treachery,
 Hasten ye and depart.” Arise.

56. After that lay Grainne bade them depart, and learn carefully all practice of bravery and of valour till they should have reached their full strength, and to spend a portion of their time with Bolcan, that is, the smith of hell.⁹⁶

57. Then those good youths betook them to their journey, and they take farewell of

Grainne and of her household, and leave them wishes for life and health, and Grainne and her people sent the same with them: and they left not a warrior, a hero, nor a woman-hero⁹⁷ in the distant regions of the world, with whom they spent not a portion of their time, learning from them until they attained fulness of strength, and they were three years with Bolcan."

58. Touching Fionn, when it was certified to him that those children of Diarmuid were departed upon that journey, he became filled with hatred and great fear of them; and forthwith made a mustering of the seven battalions of the standing Fenians from every quarter where they were, and when they were come to one place Fionn told them with a loud bright-clear voice the history of that journey of the children of Diarmuid O'Duibhne from first to last, and asked what he should do in that matter: "For it is with intent to rebel against me that they are gone upon that journey." Oisin spoke, and what he said was: "The guilt of that is no man's but thine, and we will not go to bear out the deed that we have not done, and foul is the treachery that thou didst shew towards Diarmuid O'Duibhne

though at peace with him, when Cormac also would have given thee his other daughter, that so thou mightest bear Diarmuid no enmity nor malice—according as thou hast planted the oak so bend it thyself.” Fionn was grieved at those words of Oisín, nevertheless he could not hinder him.

59. When Fionn saw that Oisín and Oscar, and all the Clanna Baoisgne had abandoned him, he considered within his own mind that he would be unable to crush that danger if he might not win over Grainne, and thereupon he got him to Rath Ghraíne without the knowledge of the Fenians of Erin, and without bidding them farewell, and greeted her craftily, and cunningly, and with sweet words. Grainne neither heeded nor hearkened to him, but told him to leave her sight, and straightway assailed him with her keen very sharp-pointed tongue. However, Fionn left not plying her with sweet words and with gentle loving discourse, until he brought her to his own will. After that Fionn and Grainne went their ways, and no tidings are told of them until they reached the Fenians of Erin; and when they saw Fionn and Grainne [coming] towards them in that guise,

they gave one shout of derision and mockery at her, so that Grainne bowed her head through shame. "We trow, O Fionn," quoth Oisin, "that thou wilt keep Grainne well from henceforth."

60. As for the children of Diarmuid, after having spent seven years in learning all that beseems a warrior, they came out of the far regions of the great world, and it is not told how they fared until they reached Rath Ghrainne. When they had heard how Grainne had fled with Fionn Mac Cumhail without taking leave of them or of the king of Erin, they said that they could do nothing. After that they went to Almuin of Laighean to seek Fionn and the Fenians, and they proclaimed battle against Fionn. "Rise, O Diorruing, and ask them how many they require," [said Fionn]. Then Diorruing went and asked them. "[We require] an hundred men against each man of us, or single combat," [said they]. Fionn sent an hundred to fight with them, and when they had reached the place of that strife those youths rushed under them, through them, and over them, and made three heaps of them, namely, a heap of their heads, a heap of their bodies, and a heap of

their arms and armour. "Our hosts will not last," said Fionn, "if a hundred be slain of them each day, and what shall we do concerning those [youths], O Grainne?" "I will go to them," said Grainne, "to try whether I may be able to make peace between you." "I should be well pleased at that," said Fionn, "and I would give them and their posterity freedom for ever, and their father's place among the Fenians, and bonds and securities for the fulfilment thereof to them for ever and ever."

61. Grainne goes to meet them, and gives them a welcome, and makes them the aforesaid offers. Howbeit, Grainne made peace between them at last, and those bonds and securities were given to them, and they got their father's place among the Fenians from Fionn Mac Cumhaill. After that a banquet and feast was prepared for them, so that they were exhilarated and mirthful-sounding, and Fionn and Grainne stayed by one another until they died.

62. Thus far, then, the Pursuit of Djarmuid and Grainne.⁹⁸

NOTES.

NOTES.

¹ Teamhair Luachra was also called Teamhair Earann, being the royal residence of the country of the Earna, or descendants of Oilioll Earann, commonly called in English the Ernans of Munster. It was situated in the district of Sliabh Luachra, whence the name in the text, and though the name Teamhair Luachra no longer exists, the site of the fort is marked by Beul atha na Teamhrach, a ford on a small stream, near Castleisland in the county of Kerry. Dr. O'Donovan considers Teamhair Shubha to be another name of the same place. Vide *Leabhar na g-Ceart*.

² The Irish frequently use the first pers. pl. for emphasis.

³ Literally, Ask of him no eric beyond the fall of his father by thee.

⁴ The ancient name for the territory which is now comprised by the county of Kerry, and which takes its name from Ciar, one of its ancient monarchs.

⁵ ἰνḡνίωμα is of the same meaning as ἰνḡεδομα, from ἰν, fit for, and ḡνίωμα, a deed or exploit.

⁶ *Giolla*. The original meaning of this word is a youth, in which sense it occurs in proper names, as *An Giolla dubh*. It also came to signify a servant, as in the proper names *Giolla Brighde*, *Giolla Padruig*, i.e. the servant or devotee of Bridget, of Patrick; but at the present day it denotes a farm servant who drives a cart, commonly called a guide. The Scotch have introduced the word into English, *Gilly*.

7 That is to say, his chief, Fionn, would be able to avenge an injury done to his dependent.

8 Here the writer should have had but, or, however. Owing to carelessness of style Δζυγ (and) is often used in place of other conjunctions, e.g. μόρση το μαρβδδ Δζυγ το βάτδδ (4 Mast. A.D. 1543), many were slain and drowned, where it should have been, were slain or drowned.

9 The whole story of this wonderful reptile, which from a mere grub becomes a dragon of the first magnitude, is a curious piece of invention. The idea was probably borrowed from the classical fables of the Hydra, the Dragon of the Hesperides, &c.

10 The original adjective is one word, *craoschogantach*, compounded of *craos*, gluttony, and *coganiach*, from *cognaim*, I chew.

11 A frequent expression for women and children.

12 The verb used here expresses any kind of perception, whether by hearing, feeling, or otherwise. The Irish frequently render it in English by *feel*, so that a man is heard to say, "I felt him coming towards me;" "Do you feel him yet," &c.

13 Called in English the barony of Corcaguiney, in the county of Kerry.

14 *Covered the retreat*. Literally, held a shield over the track for the Fenians. This is a technical military phrase which occurs in the Irish Annals, &c. Here either the author has been very careless, or there is something wanting in the manuscript (which, however, the Editor has not been able to supply from any copy of the tale that he has yet seen), as we are not informed what it was that caused the Fenians to retreat. It is evident that this was a charmed stag, sent perhaps by the Tuatha De Danann; and we must suppose that he came to bay and routed the Fenians, whose

flight was protected by Conan, before whom and Fionn the stag fled in his turn, and Diarmuid suspects that when Conan found himself alone with Fionn he made his own terms with him.

15 Literally, when Fionn had me under the wood and under displeasure.

16 i. e. By the strength of their hands alone, without weapons.

17 $\xi\iota\omicron\omicron\ \xi\upsilon\eta$, *although—not*. This expression is no longer used in the spoken language, and requires explanation. It has sometimes a negative meaning; as in the text, and before at p. 2, Part I., and again in the poem on the genealogy of Diarmuid at the end of the volume, where it is equivalent to the present $\xi\iota\omicron\ \omicron\acute{\alpha}\acute{\epsilon}$, so that the above sentence would read $\xi\iota\omicron\ \omicron\acute{\alpha}\acute{\epsilon}\ \epsilon\acute{\epsilon}\delta\acute{\alpha}\eta\omicron\ \mu\omicron\acute{\alpha}\ \delta\eta\ \omicron\iota\omicron\ \eta\omicron$. Sometimes it is affirmative, of which there is an instance further on in the story.

18 *Fit thing*. Literally, though it is not the trade of a woman, &c. The word *cearrd* means a trade, and also an artizan in general, but now in particular a tinker; as *saor*, an artificer, more particularly denotes a mason. The Scotch have introduced the former word into English under the form *caird*, i. e. a tinker. Grainne meant that it would be unfit for her to separate from Diarmuid at that time.

19 *One glimpse*. Literally, the full of your eyes.

20 Literally, when Diarmuid did not see the giant minding himself. The Irish often transpose the negative, even in speaking English, as, "When he did not tell me to go," meaning, since he told me not to go. The use of the negative with $\upsilon\epsilon\iota\eta\mu$ (I say) corresponds exactly to the Greek usage of $\omicron\upsilon$ and $\phi\acute{\eta}\mu$.

21 This may be a manuscript error, as the giant was before said to have his club fastened round his body.

22 This is a notable instance of redundancy of language,

sometimes introduced into English by the Irish, viz., *killed dead*. Similar is the expression $\tau\alpha\lambda\lambda\ \tau\iota\tau\epsilon\rho\alpha\delta\theta\alpha\rho\iota\varsigma$, blind without sight, *Four Masters*, A.D. 1541.

23 *We grudge*. Literally, We think it not little; the converse of which is $\text{n}\acute{\iota}\ \text{m}\acute{o}\rho\ \text{l}\text{i}\text{n}\text{n}$, we think it not much, i.e., we do not grudge, meaning emphatically that the action expressed by the conjoined verb is done easily, cheerfully, willingly, &c., as $\text{n}\acute{\iota}\ \text{m}\acute{o}\rho\ \text{l}\text{i}\text{n}\text{n}\ \Delta\ \rho\acute{\alpha}\delta\theta\ \Delta\ \theta\epsilon\text{u}\text{n}\Delta\acute{\iota}\text{n}$, γr . Instead of these negative expressions might be used the positive ones, $\text{i}\rho\ \text{m}\acute{o}\rho\ \text{l}\text{i}\text{o}\text{m}$, I think it much, I grudge; $\text{i}\rho\ \text{b}\epsilon\alpha\zeta\ \text{l}\text{i}\text{o}\text{m}$, I think it little, I grudge not; but these would not be as idiomatic or as strong. The Irish are extremely fond of thus using the negative for emphasis; as in the many similiar phrases to "that will do you no harm," meaning that will do you great good.

24 i.e. Envy and anger have caused you to judge foolishly in supposing that Diarmuid would be in such a place.

25 Chess was the favourite game of the Irish in the most ancient times of which we have any account, as appears from the constant mention of it in almost all romantic tales. Chess-boards very commonly formed part of the gifts given as stipends by the provincial kings to their subordinate chieftains, e.g. "The stipends of the kings of Caiseal [Cashel] to the kings [chiefs] of his territories :—A seat by his side in the first place, and ten steeds and ten dresses and two rings and two chess-boards to the king of Dal Chais; and to go with him in the van to an external country, and follow in the rear of all on his return. Ten steeds and ten drinking-horns and ten swords and ten shields and ten scings [part of the trappings of a horse], and two rings and two chess-boards to the king of Gabhran." See *Leabhar na g-Ceart* [Book of Rights] p. 69. A chess-man was called *fear fithchille*, as in the text; and the set of men, *foirne fithchille*, the

tribe or family of the chess-board. Cormac, in his glossary, assigns a mystical signification to the spots of the board, and derives its name, i.e. *fithcheall*, from *fath*, "skill, wisdom; and *ciall*, sense; but this is probably fanciful. For much information and some curious extracts about the chess of the ancient Irish, as well as engravings of their chess-men as discovered in modern days, vide Dr. O'Donovan's introduction to *Leabhar na g-Ceart*.

²⁶ *Sliabh Cua*. In ancient times this name was applied to the mountain now known as *Cnoc Maoldomhnaigh*, Anglice Knockmeledown, on the borders of the counties of Tipperary and Waterford. The name is now pronounced *Sliabh g-Cua*, and belongs to a mountainous district between Dungarvan and Clonmel.

²⁷ *Sliabh Crot*. Now called *Sliabh g-Crot*, and in English Mount Grud, in the barony of Clanwilliam, county of Tipperary. There was a battle fought here in the year 1058 between Diarmuid Mac Mael-na-mbo, and Donnchadh the son of Brian.

²⁸ *Sliabh Guaire*. Now called in English Slieve Gorey, a mountainous district in the barony of Clankee, county of Cavan, part of the territory anciently called *Gaileanga*, as belonging to the race of Cormac Gaileang, grandson of Cian, son of Oilioll Oluim, who is mentioned in this tale. The Four Masters have this curious entry under A.D. 1054. "Loch Suidhe-Odhraim in Sliabh Guaire migrated in the end of the night of the festival of Michael, and went into the Feabhail, which was a great wonder to all." Loch Suidhe-Odhraim [Lough Syoran] is a townland in Clankee where there is no lough now.

Other copies of our tale for *Sliabh Guaire* read *Sliabh Claire*, which is a large hill near Galbally in the county of Limerick, on which is a *cromleac*, the tomb of Oilioll Oluim.

²⁹ These names are most probably fictions of the writer. The Irish romancers very commonly introduced long lists of names (vide *Battle of Magh Rath*, pp. 288, 289, where there is a much more lengthened list of slain chiefs.)

³⁰ Now called *Sliabh na muice*, (i.e. the pig's mountain, probably from its shape), and in English Slievenamuck, a long low mountain near the glen of Aherlagh, county of Tipperary.

³¹ Probably by error of transcribers for *Sliabh Modhairn*, the old name of a mountainous tract in the county of Monaghan; or for *Sliabh Mughdhorna*, the Mourn mountains, in the county of Down. The latter, however, were not so called before the 14th century. Vide *Annals of the Four Masters*, A.M. 3579.

³² *Sliabh Lugha* is a mountain district of the county of Mayo, in the barony of Costello.

³³ *Ath fraoich*, i.e. The ford of heather. This is perhaps erroneously written for *Ath Croich*, on the Shannon, near Shannon harbour.

³⁴ *Sliabh Mis*.

³⁵ *Drom mor*. There are many places of this name (anglicised Dromore) in Ireland. That most noted in Munster is Dromore, near Mallow, which was anciently one of the seats of the king of Cashel, according to *Leabhar na g-Ceart*.

³⁶ *The great world*. This a common phrase in the Irish stories. It is sometimes called *An Domhan mor shoir*, the great world in the east, and means the continent of Europe, for which the modern name is *Moirthir na h-Eorpa*, the great-land of Europe. That the ancient Irish had some communication with the continent would certainly appear from various notices, in some of which, however, there may be a large mixture of fiction. Niall of the Nine Hostages is

said to have made descents upon the coast of Gaul, on one of which occasions he carried off the young son of a British soldier serving in Gaul, afterwards St. Patrick; and the Annals state that in the year 428 king Dathi was slain by flash of lightning at Sliabh Ealpa (the Alps).

37 *Coimirceadh*. This was the technical word for the protection a chief owed to his tribe in return for coigny and livery, bonnacht and other duties. The English writers rendered it by commerycke.

38 i. e. Diarmuid used to clear the way for Fionn going into battle, and to cover his retreat when leaving it.

39 All genuine Irish stories, and even many historical works, contain poetical accounts of speeches, episodes, &c., which are generally not the composition of the writer, but quotations, and consequently often in much older language than the prose in which they are inserted. This is an Ossianic poem purporting to be an account of this game of chess given to St. Patrick in after times by (most likely), Oisín, and it probably furnished the writer with the story of the chess which he has amplified, but he does not describe the fight. The language has become assimilated to that of the prose.

40 i. e. with all the men complete, *chief* denoting a superior piece, and *warrior* a pawn.

41 Oisín is here taunting Fionn, and asks him which of his pieces he would like to take.

42 Oscar means that no one would mind what Goll said to them.

43 *Coimhrighe*, a strife or combat, derived from *comh*, together, and *righe*, the wrist; as *comhrac*, recte *comhbhrac*, a struggle, comes from *comh*, and *brac*, the arm.

44 An English writer would have said that he poised and hurled his spear, but the Irish use *tarraingim*, I draw, to

denote a man's placing himself in the attitude for using any weapon or implement to give a blow, and also the delivering of the blow.

45 i.e. of the wind howling through a glen.

46 Conan was the surliest of the Fenian warriors ; being, moreover, of the Clanna Moirne, he was glad to see the Clanna Baoisgne destroying each other.

47 Fionn feared that the Clanna Moirne might attack his own tribe unexpectedly if allowed to be in their rear.

48 Alba, i.e. Scotland.

49 *Bas-chrann*, a knocker. Literally, a hand-log, or hand-timber, the primitive knocker probably being a stout stick or log, either chained to the door, or lying by it. *Crann* means a tree, but is sometimes used to denote the material, as *cos chroinn*, a wooden leg, or as in some parts of Great Britain it is provincially called, *a tree leg*.

50 The Irish chiefs were accustomed to have in their service large bodies of Scottish gallowglasses, long after the half-mythic period to which our story refers. The O'Donnells and O'Neills of Ulster and the O'Connors of Connaught retained them in numbers, both for their intestine feuds, and for their wars upon the English ; and in 1533 the Irish Council wrote complaining of the number of Scots who were settling in Ulster, "with thaidis of the kinge's disobeytant Irishe rebelles." Vide *An. Four Mast.* 1590, note.

51 This is the yellow water lily, and the Irish name in the text literally translated is, the drowned leaf. It is also called *caḃann ḃḃan*, and *līac loḡar*.

52 i.e. The present barony of Corca Ui Dhuibhne (Corcaguiney) in the county of Kerry.

53 There is no barony in Leinster now bearing either of these names ; *Beann Damhuis* means the peak of Damhus, and the district meant is perhaps that part of the county of

Wicklow in which lies the mountain called Dowse, corruptly pronounced Jowse,

⁵⁴ *Ceis Corainn*. i.e. The present barony of Corran, in the county of Sligo. The name is now anglicised Keshcorran, and is applied to a celebrated hill in that barony.

⁵⁵ *Brughaidh, Biadhtach*. These were the two kinds of farmers amongst the ancient Irish. The former, which were the most numerous, held their land subject to a rent, the latter rent free; in return for which they were bound to entertain travellers, and the soldiers of their chief on the march. Hence the name *biadhtach*, which is derived from *biadh*, food. The amount of land held by a Biadhtach was called Baile biadhtaigh (a ballybetagh), and was the thirtieth part of a barony, i.e. four quarters, of 120 acres each. For more information on this subject vide *An. Four Mast.* A.D. 1225, note.

⁵⁶ *Creach*. The English writers on Irish affairs render this word by prey, meaning the foray in which the prey (*caoruigheacht*) was taken. They also speak of one chief preying the country of another, the verb being *creachaim*. A chief was bound to make a creach into some neighbouring territory as soon as possible after his inauguration, in order that the tribe might judge of his qualities as a leader. This expedition was technically called *sluaigheadh ceannais feadhna*, the hosting of the headship of the tribe; vide *An. Four Mast.* 1539, when Uilliam Odhar O'Carroll is said to have made his first foray against Turlough Mac Murtough Mac-I-Brien of Ara.

⁵⁷ i.e. The small fierce one, a less powerful sword than that given to Diarmuid by Aonghus an bhrogha.

⁵⁸ i.e. The son of the hazel, Diarmuid's favourite hound. This was also the name of one of the Tuatha De Danann chiefs. Vide additional notes.

59 For a somewhat similar dream see *the Feast of Dun na ngedh*, pp. 8, 9.

60 *Beann Gulbain*, a mountain in the county of Sligo, now corruptly called in English Benbulbin. Here was fostered Conall, son of Niall of the Nine Hostages, whence he was called Conall Gulbain. Vide the romance called *Eachtra Chonail Gulbain*.

61 When a chief took the field he was technically said in Irish to rise out, and his forces were called his rising out. Both phrases were literally introduced in English by the Anglo-Irish writers.

62 Roc Mac Diocain was the *reachtaire* of Aonghus an throgha. Vide *Féis Tighe Chonain*.

63 *Reachtaire*. This is a personal noun formed from the word *recht*, right or law, which is derived from the Latin *rectum*. The oldest form of the word appears in the specimens printed by Zeuss of the Continental Irish MSS. of the 8th and 9th centuries, i.e. *rectire* and *rectairiu*, and it is variously glossed by *præpositus*, *villicus*, *præpositus gentis*. It anciently meant a lawgiver and chief manager, e.g. in the *Feast of Dun na ngedh* (p. 33) the king's *Reachtaire* appears as master of the ceremonies marshalling the guests to their seats. In the language of the present day *Reachtaire* denotes a rich dairy farmer.

64 Drom draoi was a sacred cave of the Druids near Cruachan in Connaught, O'Connor's *Dissertations*, p. 179.

65 We are not told how Fionn used the chess-board to divine, but this shows that in the author's time the chess-board was thought to have formerly had a mystic meaning.

66 *Fis*. This word, which is feminine and means a vision (hence, as in the text, the knowledge revealed to a seer or diviner), is to be distinguished from *fios*, the ordinary knowledge of a fact, &c., which is masculine. Two forms occur

in composition merely as an intensitive, as *dearg-mheisge*, blind or raging drunkenness.

74 According to the romance of Bruighean an chaorthainn, or the enchanted fort of the quicken-tree, Colgan was king of Lochlin, and the cause of his expedition to Ireland was that he considered "King of the Isles," (*Rígh na n-Oilean*) but an empty title, seeing that he no longer possessed them all as his ancestors had done; Ireland having been taken from him. For an account of the delivery of Fionn and his chiefs, vide *Adventures of Donnchadh Mac Conmara*, p. 32, n. 11. J. O'Daly, Dublin.

75 This character is frequently introduced in the Irish romances, but who he was it is impossible to say. The title appears to be vaguely applied to some fictitious Continental potentate.

76 i. e. The island of the Flood or Ocean, by which the writer probably means Iceland.

77 i. e. The fort was approached by a ford.

78 i. e. The passions and treachery of Fionn had caused the death of many of his own warriors.

79 Diarmuid prophesied rightly, the Fenians were crushed at the Battle of Gabhra, See *Transactions*, Vol. I.; also
 ΓΑΟΙΘ̄ ΟΙΓ̄ΙΝ Δ Ν-ΘΙΔΙΞ̄ ΝΔ Ψ̄ΕΙΜΝΕ.

80 ΓΑΛΛΑΙΠΕ .Ι. ΒΟΛΛΥΖΔΑΠΕ ΝÓ Ψ̄ΔΡ ΨΔΡΜΔ. P. Connell's *Ir. Dict. MS.* There is also a verb ΓΑΛΛΑΙΜ, to call, of which the old form would be ΓΑΛΘΔΑΙΜ, probably from the Danish *kjælde*. Many Irish words resemble English words of the same meaning, though clearly not derived from them, e. g. ρόσ, a road, which is explained in Cormac's glossary.

81 Here ζ̄ΙΟΝ ζ̄Ο is not negative.

82 Edmund Spenser says of the Irish, "Also they used commonly to swear by their sword."—*View of the State of Ireland*.

⁸³ The common tradition amongst the peasantry is, that Diarmuid slew the boar without himself receiving a hurt, that he then took off the hide, and as it lay extended on the ground that Fionn bade him measure its length. This Diarmuid did by pacing over the skin from the head to the tail, but Fionn then asked him to measure it again, in the contrary direction, and it is said that in walking against the lie of the bristles his foot was pierced by one of them, and that he died of it. It is singular that *Diarmuid na m-ban* should have met his death by the same beast that slew Adonis, whom he may be said to represent in Irish legend. The same tradition prevails in the Scottish Highlands. *Vide* the Gaelic poems on the death of Diarmuid printed by Smith and Gillies.

⁸⁴ *Sgeile*, pity. This word having become obsolete the people have supplied its place by *sgeul* (a story), which is not very dissimilar in sound, so that they say *ṽ mór an ṽgeul é* for *ṽ mór an ṽgéile é*, which phrase is literally introduced by them into English, viz., “that is a great story,” i. e. pity. Another curious substitution of a living for an obsolete word of like sound but different meaning, is to be found in the sentence *Ata a fhios ag fiadh*, which must have originally been *Ata a fhios ag Fiadha*; *Fiadha* meaning *good God* (.i. ṽṽṽṽ according to an old glossary, *vide* O’Reilly). But as this word has been long disused it is now considered by the peasantry in the above case to be *fiadh*, (a deer or stag), the sound of both being identically the same; and they say that the original sentence was *ata a fhios ag Dia* (God knows); but that to avoid profanity *fiadh* is used instead of *Dia* (the only difference in the sound of the words being in the first letter, so that the meaning of the asseveration is still plain). This phrase also they actually translate into English, saying—“The deer knows”

for "God knows," or as it is wrongly spelled by novelists who do not understand what they write about, "The dear knows." There are many more curious Gaelicisms in the English spoken by the Irish peasantry, even in districts where the Irish has been longest extinct, which it is well worth while to note and explain while the Irish is yet a living language; for when it dies, much that may be certainly pronounced upon now will be mere conjecture.

85 Literally, their yoke of battle, i. e. the warrior who kept them together.

86 That is, the wrong side, or inside, the shield being of wood or wicker work covered outside with leather.

ἦ μαλίστ' ἂν οὐκ ἔσθ' ἡμῶν βυρρὸν ἡ-δυστῆ.

ἢ οὐκ ἔστιν ἄλλο τὰς ἄλλων βυρρὸν κλεῖσθαι.

Woe to him who should rouse the edge of your enmity,
Or turn out the wrong side of your mantle.

(*Praises of the Mac Donnells of Scotland, by Ian Mac Codrum.*)

87 This line is wanting in all the copies which the Editor has seen. The last two lines of this stanza refer to Fionn.

88 Aonghus meant to say that he had the power of animating Diarmuid's body for a short period each day, but not to revive him permanently.

89 *Oglach* originally meant a youth, and then came to signify a retainer or attendant (cf. the meaning of *Giolla*). The word is now pronounced óglác, and modern scribes most commonly write it óglaoóc, considering it to be derived from óg, young, and laoóc, a warrior. However, the last syllable would appear rather to be a personal termination, as in *eachlach* (a horseboy), and it is not accented in the spoken language in *Galloglach* (a Gallowglass).

90 *Lionn*. This word now means *ale*, as *beoir* does *beer*; but what drinks they originally stood for it is not easy to say.

Tradition says that the latter was a delicious drink which the Danes brewed from the tops of heather, and that their two last survivors in Ireland, father and son, died rather than reveal the secret of its preparation.

⁹¹ *Cuach*, a goblet. This word has been introduced into English by the Scotch in the form *quaigh*.

⁹² i. e., and let me see the fruit of it.

⁹³ i. e., you have heard the fame of your brave father.

⁹⁴ The words *cuach*, *corn*, and *copan* are still used, but *earchra* is an obsolete form of εαρχρα, a drinking goblet.

⁹⁵ Yet the Irish appear to have considered it disgraceful to kill a woman, for a poet says in his panegyric on the Ultonians :—

“ ηι ρεηρηατ βαν-εετα βαν,
 Σλυαζ εμμα, αηρεετ υλαδ.”

The host of Emania, the host of Ulster,

Have never committed woman-slaughter. (*B. of Magh Rath.*)

⁹⁶ Here the reader has no difficulty in recognising Vulcan, although his name is adapted to the Irish alphabet and pronunciation.

⁹⁷ It is impossible to say whether these female warriors, who are frequently mentioned in our tales, are mere efforts of imagination, or whether in remote times some women really did devote themselves to arms. The romance called *Oileamhain Chongcullainn*, or the rearing of Cuchullainn, tells us that that warrior spent, when a youth, a year under the tuition of Duireann, daughter of Domhnall, King of Alba, or Scotland.

⁹⁸ Such is the invariable ending of an Irish story, and this closing sentence is very useful in closely written manuscripts where stories are crowded together, often without any heading, for determining where one tract ends and another begins.

ADDITIONAL NOTES.

ON THE RACE OF DIARMUID.

The romance of Diarmuid and Grainne was written in accordance with the southern tradition (apparently a very old one) that Diarmuid was of the tribe known as Earna Mumhan, or the Ernaans of Munster, and that his country was Kerry. Here follows a genealogy of Diarmuid by some Munster poet, in which the same tradition is supported, which appears to be the production of the thirteenth or fourteenth century; but who the author was, and in what manuscript the oldest versions of it exists, the Editor has not had the necessary opportunities for discovering, except that it is also to be found in a MS. of 1706-9 in the R. I. A. The present version, which is certainly a very correct one as far as language is concerned, is derived from a manuscript of varied and interesting contents written in 1814-19 by Tomas O h-Icidhe (Thomas Hickey) of Killenaule, county of Tipperary, Professor of Irish at St. John's College, Waterford, who appears to have transcribed from good manuscripts. This book now belongs to Mrs. Mackesy of Castletown-Kilpatrick, Navan, a Member of this Society, who has kindly lent it for the purpose of making this extract.

SEANCHAS SHINSIOR DHIARMUODA UÍ DHUIBHNE
SUNN.

MÍOIO DÁIN OUL NE REANCÁR,
 OO D'ÉARBADAR SALTADH CHAIRILL;
 NÍ BIU, SION SUI AB OLC M'ÁICNE,
 NÍ BUI FÁIOE INA H-AGÁID.

ΣΑΛΤΑΙΡ ΔΙΝΝΛΕΙΤΡΕΔΕ ΧΗΑΙΡΛΛ,
 ΒΕΙΤ' ΝΑ Η-ΔΞΔΙΘ ΪΡ ΔΗΞΔΑΡ ;
 ΕΟΛΑΕ ΜΕ ΔΗ Τ-ΡΑΛΤΑΙΡ ΪΥΔΙΕΝΙΘ,
 ΕΟΛΑΕ Ϊ ΔΡ ΥΑΙΡΛΙΒ ΕΙΡ;ΟΝΝ.

ΕΟΛΑΕ ΜΕ ΡΗΔΙΤΕ ΡΕΑΝΕΔΑΙΡ,
 (ΝΙΟΡ Β'Ι ΔΗ ΕΕΔΡΟ ΡΑΝ ΜΟC-ΕΕΔΡΟ ;)
 ΔΡ ΞΕΙΝΕΔΑΕ Β-ΡΕΔΡ Ν-ΔΛΒΑΝ,
 ΪΡ Β-ΡΕΔΡ Ν-ΔΡΜ-ΞΛΑΝ Ν-ΕΙΡΜΟΝΝ.

ΘΡΕΑΜ ΟΙΟΒ ΔΡ ΪΛΙΟΕΤ ΝΑ Ξ-CΟΛΛΑ,
 ΡΑ Η-ΙΔΟ ΡΟΞΑ ΞΑΕΔ ΒΥΙΘΝΕ ;
 Δ'Ρ ΘΡΕΑΜ Ο'ΥΔΑΙΡΛΙΒ ΔΗ ΙΔΡΕΔΑΙΡ.
 Ο Δ Β-ΡΥΙΛ ΟΙΔΡΜΑΙΟ Ο ΟΥΙΒΝΕ.

ΡΑ ΜΑC ΟΟ CΗΟΡC ΟΙΔΡΜΑΙΟ,
 ΡΥΔΑΙΡ ΡΕ ΟΙΔΗΔΑΙΡ ΪΡ ΟΞΞΡΥΜΗΞ ;
 ΟΟΝΝ ΡΑ ΜΑC ΜΙC ΟΟ ΧΗΑΙΡΒΡΕ,
 ΡΕΔΡ ΝΑΡ ΙΔΡ ΕΑΙΡΘΕ CΟΜΛΑΙΝΝ.

CΟΡC, ΝΙΟΡ Β'ΟΙΡΕΕΔΡ Δ ΘΕΔΡΜΑΟ,
 ΒΙΔΙΘ Δ ΪΕΑΝΕΔΑΡ ΔΡ CΥΙΜΗΝΕ,
 (ΪΡ ΕΔΡΝΑΙΘΕ ΜΥΜΗΑΝ ΝΑ ΕΑΙΝΤΕΔΡ,)
 Ο Δ ΡΑΙΟΤΕΔΡ CΟΡCΑ ΥΙ ΘΗΙΒΝΕ.

ΛΥΞΔΙΘ ΔΛΛΑΕΔΕ ΝΟΡΜΑΡ,
 ΛΑΟΕ ΜΑΙΤ ΟΟ ΜΟΡΑΘ ΟΔΗΜΑ ;
 ΡΙΞ ΜΥΜΗΑΝ, ΤΕΔΡC Δ ΪΑΜΥΙΛ,
 ΟΟΒ ΔΕΔΑΙΡ ΟΟ ΜΗΟΞΑ ΛΑΜΑ.

ΡΙ ΜΥΜΗΑΝ ΝΑ Ν-ΘΕΔΡC Ξ-ΕΑΟΗΞΛΑΡ,
 ΟΟΒ Ε ΔΗ ΡΕΔΡ ΡΑΟΥΞΛΑΝ ΡΥΙΡΞΕΔΕ ;
 ΕΑΙΡΒΡΕ CΡΟΜ-ΕΕΔΑΝΝ ΝΑ ΝΞΕΔΛ-ΞΛΑC
 ΟΟ ΡΥ ΒΑ ΘΕΔΞΗΜΑC ΛΥΙΞΘΕΔΕ.

ΜΑC ΕΙΟΙΡΡΞΕΟΙΛ ΡΙΞ ΞΑΟΘΑΛ,
 ΝΑΡ ΕΥΙΡ ΔΟΝ ΡΕΔΡ ΔΡ ΕΑΙΡΘΕ ;
 CΟΝΔΑΙΡΕ ΟΟΒ ΡΕΔΡΡ ΡΙΞΕ,
 ΡΑ ΜΑC ΡΙΡΕ ΕΑΙΡΒΡΕ.

Χαιρβρε ριονη-μήρη αν θεαξ-φεαρ,
 νά ρυαιρ οά ομεαδ νάιρη;
 ρί μυήαν αν θέαο οαιτ-ζεαλ,
 έ οοβ ατ αιρ οο Χαιρβρε.

Χαιρβρε ρά μήαο οο Χοναιρε θορη-μήρη,
 ρί μάιξε αζυρ μυήαν;
 αζ ρην οίβ μαρ οο θεαρβαρ,
 βλοθ οο ρεανέαρ να ζ-συραθ.

Αζ ρην ρεανέυρ υί Θηυιβνε,
 λε αρ θοιλξε céim αρ ζ-κύλαιβ;
 οιαρμαιο οονη-ρολταδ θέιοξεαλ,
 νάρ λέιζ έιζιον να ούιττε.

Ο ειπιρξεολ ρυαιρ μηρε,
 (εολυρ ναδ μηροε θάμηρα;)
 ζαβάλτυρ να β-φεαρ β-φλεαθάδ,
 ζο h-αίλιν έρεαδάδ έαλμα.

Οειτρε ρί ρο ζαβ μυήα,
 υιμ, αν ρουαξ ηζυρμήαρ η-θεαξθά;
 αρ τρη ρί οο ζαβ ρουα,
 υιμ αιλιν έρθόα έέαοηα.

Οιξρε αν μήοιρπειρηρ μήλεαθ,
 κορβόηρ οίλιορ ζαδ οάιμηε;
 οο βραιτ έ αρ ρλιοέτ να η-θεαξ-φεαρ,
 ειρην α λειτ α λάιμηε.

Μιέιο οάμηρα τεαέτ ταρ Θηιαρμαιο,
 α λυαθ ζιθ οιαέαιρ λιννε;
 μαρ οο βί θάη να έαρηαιζ,
 ολιζιμ βειτ αηηλαιο υιμε.

Ρεαρά μέ αρ βάρ υί Θηυιβνε,
 ηί οοιλξε λιομ λέαν οιλε;
 οο μήρηβ ρηρε αν τ-όξ αρη-ζέλαν,
 αρ οο μήρηβραν αν ηιυο ηιμηε.

SEANĀR IR UAIRLE A LEABHAIŌ,
 CIAOBĒANĀR IR LEOR ĞILE;
 DEIĞ-JIOL EABA AR AĀAIM,
 ĞUAR ĞO MĀĀAIR RIĞ NEIME. MĪĪO

[TRANSLATION.]

THE HISTORY OF THE FOREFATHERS OF
 DIARMUID O'DUIBHNE DOWN HERE

TIME for me to apply myself to a history
 Which the Psalter of Cashel testifies;
 I will not be, tho' my knowledge be not bad,
 Any longer opposed to it.

The Psalter of Cashel of the Head-letters,¹
 To oppose it will cause regret:
 I am versed in the speckled Psalter,²
 It is versed in the nobles of Erin.

¹ The Psalter of Cashel was an ancient Irish manuscript in prose and verse, compiled in the end of the ninth century by Cormac Mac Cuileanain, Bishop of Cashel and King of Munster. It was compiled from the Psalter of Tara and other very ancient records, and was said to have been added to, after Cormac's death, down to the eleventh century. O'Reilly states that this valuable work was extant in Limerick in the year 1712, but it is not now known to exist. The greater part of its contents, however, are to be found in the books of Lecan and of Ballymote. *Vide An. Four Mast.* p. 204, n. Connellan's Ed. Dublin, Geraghty, 1846. This book was most probably illuminated in the same splendid manner as the book of Kells, whence the poet calls it "of the head of initial letters."

² *The speckled Psalter.* This refers either to the binding of the book, or to the variegated appearance of the illuminations.

I am versed in the thread of history,
 (That art is no swine [herd's] art ;)³
 In the genealogy of the men of Alba,⁴
 And of the bright-weaponed men of Erin.

A tribe [i.e. some] of them are of the race of Collas,⁵
 They were the choice of every force ;
 And a tribe of the nobles of the west,
 From whom was Diarmuid O'Duibhne.

³ *No swineherd's art.* That is, no ignoble or plebeian art.

⁴ *The men of Alba,* that is, the Highlanders of Scotland, who at the time that this poem was written were absolutely one people with the Irish, not alone in blood, but in language, manners, and intercourse. Consequently the Irish shanachies were well skilled in the genealogies of their chiefs. It was only in later times, after the first plantations in Ulster, that the term *Albannach* was applied by the Irish to Lowlanders.

⁵ Fiacha Sraibhtine (son of Cairbre Liffeachair, who was slain in the battle of Gabhra), was King of Ireland A.D. 285. He had one son, Muireadhach Tireach, and a brother, Eochaidh Doimhlen. The latter had three sons, Cairioll, Muireadhach, and Aodh, commonly called the three Collas, i.e. Colla Uais, Colla Da chrich, and Colla Meann. In the year 322 these three killed Fiacha Sraibhtine, and in 324 Colla Uais became king. In 326 Muireadhach Tireach expelled the three Collas into Scotland along with three hundred men, and became king in 327, in which year the Collas also returned with but nine men, and were reconciled to Muireadhach Tireach. Keating gives their history at length. Colla Uais, the eldest, is the ancestor of the Mac Donnells, Mac Allisters, and Mac Dougalls, of Scotland; Colla Da chrich of the Mac Mahons, Maguires, Mac Canns, O'Hanlons, &c. of Ulster; and Colla Meann of the tribes

Diarmaid was son to Corc,
 He suffered gloom and woe ;⁶
 Donn was son's son to Cairbre,
 A man who asked not for respite in fight.

Corc, he should not be forgotten,
 His history shall be remembered ;
 (And let not the Earnaidhe of Munster be dispraised,)⁷
 From whom is named Corca Ui Dhuibhne,⁸

Lughaidh Allathach,⁹ who observed the customs,
 A good warrior whom poets magnified ;
 King of Munster, few are like him,
 Was father to Mogha Lamha.¹⁰

of Crioich Mughdhorn, or Cremorne, in the county of Monaghan.

⁶ That is, Diarmuid was persecuted by Fionn Mac Cumhaill.

⁷ *The Earnuidhe*, that is, the uescendants of Oilioll Earann, an Ulster prince of the race of Heremon. They were also called Clanna Deaghaidh; and being expelled from Ulster by the race of Ir, or Clanna Rory, settled in Munster, where Duach Dalta Deaghaidh, king of Ireland, assigned them possessions, about A. M. 3892. These tribes afterwards rose to great power.

⁸ According to O'Heerin, the district of Corca Ui Dhuibhne, extending from the river Mang to Ventry Harbour, belonged in the fourteenth and fifteenth centuries to D'Falvey, of the race of Conaire II.

⁹ *Lughaidh Allathach* (or Allathain), according to O'Flanerty, was great grandson of Conaire Mor, who became king of Ireland, A. M. 5091, and was killed at Bruighean da Dhearg, on the river Dodder, near Dublin, A. M. 5160. The situation of this place is still marked by the name Bohernabreena (Bothar na Bruighne). Lughaidh Allathach was grandfather to Conaire II.

¹⁰ Modha Lamha was the father of Conaire II. *Ann. Four Mast.* A. D. 158.

King of Munster of the mild blue eyes,
 Truly he was a noble pure loving man ;
 Cairbre Cromcheann of the white hands,
 He was the goodly son of Lughaidh.

The son of Eidirgeol ¹¹ king of the Gael,
 Who never put off any man ; ¹²
 Conaire, ¹³ the best of kings,
 His true son was Cairbre. ¹⁴

¹¹ *The son of Eidirgeol.* Eidirgeol, or Ederscel, according to the ancient orthography, was king of Ireland from A.M. 5085 to 5089, when he was slain by Nuadha Neacht at Ailinn (Knockaulin in the county of Kildare). He was succeeded, A. M. 5091, by his son Conaire Mor, (Conary the great) *vide supra n. 9.*

¹² It was a point of honour amongst the ancient Irish not to refuse any request, especially if made by a poet, and this custom often placed them in serious predicaments on which are founded many stories. Red Owen Mac Ward (a celebrated Ulster poet, who was hanged by the Earl of Thomond in 1672) in a panegyric poem on the Clann t-Suibhne, or Mac Sweenys, tells a legend of one of their ancestors who, being unable to detach from his finger a ring which a poet asked should be given him on the spot, hacked off the limb.

¹³ *Conaire.* Conaire II., son of Modha Lamha, succeeded Conn of the hundred battles as king, A. D. 158, and was slain A. D. 165.

¹⁴ *Cairbre.* This was Cairbre Musc, eldest son of Conaire. From him came the Muscraighe (descendants of Musc), who possessed Muscraighe Breogain (the barony of Clanwilliam in the county of Tipperary); Muscraighe Thire (the baronies of Upper and Lower Ormond in the same county); and Muscraighe Mitine (the barony of Muskerry or Musgry in the county of Cork). The other sons of

Cairbre Fionnmhor,¹⁵ the good man,
 Who earned not shame on the score of generosity ;
 King of Munster, the white-toothed one,
 He was father to Cairbre.

Cairbre was son to Conaire Dornmhor,¹⁶
 King of Maigh and of Mumha ;¹⁷
 There ye have as I certified,
 Part of the history of the heroes :

There ye have the history of O'Duibhne,
 To whom a step backwards was grief ;
 Diarmaid, the brown-haired, the white-toothed,
 Who suffered no violence to enter his territory.

From Eidersgeol I have gotten,
 (Knowledge which is an advantage to me ;)
 The conquest of the feast giving men,
 To brave Ailin of the forays.

Conaire were Cairbre Baschaoin, from whom came the Baiscnigh (O'Baiscins and O'Donnells of the baronies of Moyarta and Clonderalaw in the county of Clare), and Cairbre Riada (i.e. Rioghfhada, of the long *ulna*) from whom the Dal-Riada of Antrim and of Scotland. Vide *An. Four Mast.* A. D. 158, n. w.

¹⁵ *Cairbre Fionnmhor*, that is Cairbre the tall and fair, was son of Conaire Mor. Conaire instituted a heptarchy, making Connor Mac Nessa king of Ulster ; Oilioll and Meadhbh king and queen of Connaught ; Cairbre Niafear king of Leinster ; Achaidh Abhratruadh (i.e. of the red eyebrows, a man of gigantic size) king of North Munster ; and Curoi Mac Daire, king of South Munster. Cairbre Fionnmhor succeeded Curoi Mac Daire.

¹⁶ *Cairbre Dornmhor*, that is, Cairbre the big-fisted.

¹⁷ That is, king of that district of Munster lying about the Maigue.

Four kings ruled over Mumha,
 Of the race of the powerful goodly arch ;
 And three kings ruled Fodla,
 Of the race of the same brave Ailin,

The heir of the seven warriors,¹⁸
 The dear theme of all poets ;
 Who have marked him succeeding the good men
 Even him by the virtue of his arm.

Time for me to cease treating of Diarmaid,
 Though to say so is grief to us ;
 Since he was as a rock to me,¹⁹
 I am bound to be so to him.

I know the death of O'Duibhne,
 No other woe can make me grieve ;
 It slew the bright-weaponed pure [warrior],
 And he slew the deadly swine.

[This is] the noblest history in books,
 A branching genealogy of abundant brilliancy ;
 The goodly seed of Eve and Adam,
 Up to the mother of the king of heaven. Time.

¹⁸ That is, Diarmuid.

¹⁹ Here the poet represents himself as a contemporary of Diarmuid who had received kindness from him.

It will be perceived that the above genealogy is rambling, and in some places obscure ; indeed it professes to be only a slight account of some of Diarmuid's ancestors and not a continuous pedigree. But some of those who are familiar with the traditions of Munster will be surprised to learn that Diarmuid was a Leinsterman. O'Flaherty (who does

not in this case give his authority, but who wrote from trustworthy historical documents) thus deduces his descent, *Ogygia*, P. III. cap. 69; Diarmuid, son of Donn, son of Duibhne, son of Fothadh, son of Fiacha Raidhe (from whom were called the Corca Raidhe, inhabiting the present barony of Corcaree in Westmeath), son of Fiacha Suighde, son of Feidhlimidh Reachtmhar, king of Ireland. The descendants of this Fiacha Suighde, who was brother to Conn of the hundred battles, were seated at Deisi Teamhrach (now the barony of Deece, in Meath,) whence they were expelled by Cormac, Conn's grandson, and father of Grainne. After various wanderings they went to Munster where Oilioll Oluim, who was married to Sadhbh, daughter of Conn, gave them a large district of the present county of Waterford, which they named after their ancient patrimony in Meath, and part of which is still called *na Deiseacha*, or the two baronies of Desies. They were afterwards given the country comprised in the present baronies of Clonmel, Upper-third and Middle-third, in the county of Waterford which they retained till the English invasion. The chiefs of this race in the fourteenth century were the following, according to O'Heerin's topographical poem:—O'Bric and O'Faelain, chiefs; O'Meara, O'Neill, O'Flanagan, O'Breslen, O'Keane, chieftains. (Vide *An. Four Mast.* ed. J. O'D., A.D. 265, p. 1205, notes, where much information about this race is condensed from O'Heerin, Keating, and O'Flaherty). This total migration of the tribe of Diarmuid from their own country into Munster at a very early period, and their subsequent extension there, explains how Diarmuid came to be looked upon as a Momonian. He is, however, considered to have been not only a Momonian, but more particularly a Kerryman, and the traditions of him are more vivid in West Munster than elsewhere, whilst his

tribe settled in the East. This probably arose from the coincidence between the name of his grandfather, Duibhne, and that of the territory of Corca Ui Dhuibhne, in Kerry. Although Diarmuid is called O'Duibhne, which is a patronymic, it means simply the grandson of Duibhne, and ought therefore, strictly speaking, to be written O or Ua Dhuibhne,¹ for he lived long before the introduction of surnames, but this irregularity is not uncommon even in the best manuscripts; thus Cormac, the grandson of Conn of the hundred battles, is often called uΔ Cunn, which is O'Quin, instead of uΔ Chuinn, Conn's grandson. It will be remembered that Donn, the father of Diarmuid, is called in the tale Donn O'Donnchadha, but this is a mere fiction of the writer in order to support his Kerry descent, and is another of these anachronisms respecting patronymics.

The $\pi\acute{\iota}\tau\acute{\tau}\acute{\iota}\omicron\lambda\lambda$ or chess-board is thus referred to by Dr. O'Donovan in his notes to $\lambda\epsilon\alpha\beta\alpha\rho\ \acute{\eta}\alpha\ \xi\text{-}\epsilon\epsilon\alpha\rho\tau$:—"The frequent mention of chess in this work shows that chess-playing was one of the favourite amusements of the Irish Chieftains. The word $\pi\acute{\iota}\tau\acute{\tau}\acute{\iota}\omicron\lambda\lambda$ is translated "*tabula usoria*" by O'Flaherty, where he notices the bequests of Eathaeir Mor, Monarch of Ireland "Ogygia," p. 311. In 'Cormac's Glossary' the $\pi\acute{\iota}\tau\acute{\tau}\acute{\iota}\omicron\lambda\lambda$ is described as quadrangular, having straight spots of black and white. It is referred to in the oldest Irish stories and historical tales extant, as in

¹ O or ua means a grandson, and when the initial letter of the proper name following it in the genitive case does not suffer aspiration, according to the general rule, the two words constitute a patronymic, thus— $\text{D}\omicron\text{nn}\acute{\epsilon}\Delta\acute{\omicron}\ \text{O}\ \text{U}\eta\text{r}\text{I}\Delta\text{I}\eta$ means Donough O'Brien; but $\text{D}\omicron\text{nn}\acute{\epsilon}\Delta\acute{\omicron}\ \text{O}\ \text{U}\eta\text{r}\text{I}\Delta\text{I}\eta$ means Donough, Brian's grandson, who might be an O'Neill or anyone else.

the very old one called *τοῦμαρσ εταίμε*, preserved in *λεαδαρ να η-τιόρι*, a MSS. of the twelfth century in which the *ρίτσίολλ* is thus referred to. "What is thy name?" said Eochaidh. "It is not illustrious," replied the other. "Midir of Brigh Leith, what brought you hither?" said Eochaid. "To play *ρίτσίολλ* with thee," replied he. "Art thou good at *ρίτσίολλ*?" said Eochaidh. "Let us have the proof of it," replied Midir. "The Queen," said Eochaidh, "is asleep, and the house in which the *ρίτσίολλ* is belongs to her." "There is here," said Midir, "a no worse *ρίτσίολλ*." This was true, indeed; it was a board of silver and pure gold, and every angle was illuminated with precious stones, and a man bag of woven brass-wire. Midir then arranges the *ρίτσίολλ*. "Play," said Midir. "I will not, except for a wager," said Eochaidh. "What wager shall we stake," said Midir. "I care not what," said Eochaidh. "I shall have for thee," said Midir, "fifty dark grey steeds if thou win the game."

FIONN MAC CUMHAILL.

The following notice of Fionn occurs in the Annals of the Four Masters:—

Δοιγ Cμιορτ, οα céo ochtmoζατ α τρι. Δρ α ρέ οέcc
 οο Cαιρβρε. Fionn ηα βαιρccne οο cυιτιm λα ηαιchleó
 mac ουιδορenn, q λα macoib ηιρζρεno, οο λυαιζηοib
 Teinpad, occ αch βρεα φορ βόιnn, οια ηοεβραó.

Ro bíc, Fionn, βα οο ζαib,
 ζο ηοιαch ζυη,
 οο αλλ αιchleach mac ουιδορeno
 α cenn οο ηnac Mochtaμυη.

Μηηβαó Cαιλτι cορccαιρ,
 οο bu buαιo Δρ cech ρίρζλιαíó,
 ηο βαοη cορccραη λαρ ηη τριαρ
 ηλach ηη chenn ηηο ηιζα ηιαοη.

[TRANSLATION.]

The Age of Christ, 286. The sixteenth year of Cairbre. Fionn, grandson of Baisgne, fell by Aichleach, son of Duibhdreann, and the sons of Uirgreann of the Luaighni Teamhrach, at Ath Brea, upon the Boinn, of which was said :—

Finn was killed, it was with darts,
 With a lamentable wound ;
 Aichleach, son of Duibhdreann, cut off
 The head of the son of Mochtamun.

Were it not that Caoilte took revenge,
 It would have been a victory over all his true battles ;
 The three were cut off by him,
 Exulting over the royal champion.

The following words are interlined in the original manuscripts :—“.1. ὄονα ζαίβ ιαγρεαίχ ηο ζοναὸ é ;” i.e. “by the fishing gaffs he was wounded.” The Annals of Innisfallen (Dublin copy) give the same account of his death and of Caoilte’s vengeance, but place it in the fourth year of the reign of Cairbre (son of Cormac, son of Art). Vide *Rer. Hibern. Script.* Tom. II. *An. Innisfal.* (Dublin copy) p. 9.

The Annals of Tighearnach state that he was beheaded by Aichleach and the sons of Uirgreann. Vide *Rer. Hibern. Script.* Tom. II. *An. Tig.* p. 49.

Ἰονν μαε κυμδιλλ is thus referred to by Dr. O’Donovan in “Annals of the Four Masters,” vol. i. p. 267. “The Fionn here mentioned is the celebrated champion called Fingal by Mac Pherson, and Finn Mac Cumhail by the Irish, of whom Mr. Moore has the following remarks in his “History of Ireland,” vol. i. p. 133. “It has been the fate of this

popular Irish hero, after a long course of traditional renown in his country, where his name still lives, not only in legends and songs, but in the yet more indelible record of scenery connected with his memory, to have been all at once transferred *by adoption* to another country" (Scotland), "and start, under a new and false shape, in a fresh career of fame."

This celebrated warrior, who had two grand residences in Leinster, one at Almhuin, now the Hill of Allen, in the county of Kildare, and the other at Magh-Elle, now Moyelly, in the King's County, was the son-in-law of King Cormac, and general of his standing army, which as Pinkerton remarks, seems to have been in imitation of the Roman legions.

The words of this critical writer are worth quoting here. "He seems," says he, "to have been a man of great talents for the age, and of celebrity in arms. His formation of a regular standing army, trained to war, in which all the Irish accounts agree, seems to have been a rude imitation of the Roman legions in Britain. The idea, though simple enough, shows prudence, for such a force alone could have coped with the Romans had they invaded Ireland. But this machine, which surprised a rude age, and seems the basis of all Fionn's fame, like some other great schemes, only lived in its author and expired soon after him."—"Inquiry into the History of Scotland," vol. 2. p. 77.

CORMAC, SON OF ART, SON OF CONN OF THE HUNDRED
BATTLES.

Cormac, of whom we read so much in the Irish romances, was considered in his day to be the best king that Ireland

had seen. He is said to have been the composer of the work called $\tau\epsilon\alpha\zeta\alpha\iota\tau\zeta\ \eta\alpha\ \beta\iota\omicron\zeta$, or Instructions for Kings, which is still extant in MS. He also caused to be compiled the historical and topographical work called the Psalter of Tara, which is lost. His wife was Eithne, daughter of Dunlaing, king of Leinster. Some say that she was the daughter of Cathaoir Mor, but O'Flaherty considers this incorrect, from chronological reasons. Eithne was the mother of Cairbre Liffeachair, who succeeded Cormac. His other two sons, Ceallach and Daire, left no issue. He had two daughters, Grainne and Ailbhe, of whom the former, when betrothed to Fionn, fled with Diarmuid, to whom she bore four sons, whose names, according to O'Flaherty, were Donnchadh, Iollann, Ruchladh, and Ioruadh, whilst Fionn married Ailbhe in her place. (Vide *Ogyg.* P. III. ch. 69).

It is stated in the Annals that in the thirty-ninth year of Cormac's reign, his son Ceallach and also his lawgiver were mortally wounded, and the eye of Cormac himself put out with one thrust of a lance, by $\Delta\omicron\eta\gamma\upsilon\tau\ \zeta\alpha\iota\beta\text{-}\upsilon\alpha\iota\tau\beta\epsilon\alpha\delta\acute{\epsilon}$ i. e. Angus of the terrible spear) of the tribe of the Deisi Teamhrach. Hence Cormac, having gained seven battles over them, expelled them into Munster. *Vide* Note I: *supra*. Cormac obtained the cognomen of $\upsilon\lambda\acute{\phi}\Delta\omicron\Delta$, because, after his victories over the Ultonians at the battles of Granard, Sruthair, and Crionna Fregabhail, he banished numbers of them to the Isle of Man and to the Hebrides, the name being derived from $\upsilon\lambda\Delta\acute{\omicron}$, Ulster, and $\acute{\rho}\Delta\omicron\Delta$, far. Between his wife and his daughter Grainne, Cormac's domestic life cannot have been of the happiest, nor can he have been much grieved at the violent death of his lawgiver, if we are to believe the following little poem attributed to him. It is taken from a miscellaneous collection of Irish poems made in 1641 by Father Owen O'Keeffe, in which

the orthography is modernised, but the general Irish reader will not object to that.

CORMAC ULFHADA RO CHAN.

1r mire Cormac ua Cuinn,
 arum áiríomh fof Theáiríais éruim;
 ro feallrao orm, maille,
 mo bean agur mo neáctaire.

Eitne iníon Chaáil éáin,
 mo míoáiríao do laígnib;
 do éuaíó na gnúir tré éoirie
 fáilbe ruao mo neáctaire.

1r eol daíra (ráo gan áaoi),
 na trí neit ée míllíor mhaoi;
 a fear féin gan beit óá réir,
 lánaínnar laá, ar luait-méin.

1r eol daíra (ráo gan áaoi),
 na trí neit ée ríáir mhaoi;
 a ciall féin, teááar á rí,
 agur láuaínnar láioir.

Ro do ríit ááamra, maille,
 na trí neit ée ríu uile;
 cia do ríu ne a linn lá,
 mo bean olc tar mo éeannra.

mo mállaét ó ánuá go brát
 ar an té éoillear an ráit;
 do éána olc ar lor mhá,
 má tá oíomao a gníoma.

Δον ἐδαῖμαρ ζαν ἔδο μεμ λιη,
 τάμης ο ζηαιοῖοιολ ζο ζρινη;
 Οἰλιολ Δ'ρ φεαρζυρ μαλλε;
 Conn céadócádc Δ'ρ mipe.

[TRANSLATION.]

CORMAC¹ ULFHADA SANG THIS.

I am Cormac, the grandson of Conn,
 I am arch-king over the heavy-glebed Teamhair;
 My wife, also, and my lawgiver
 Have played me false,
 Eithne, the daughter of the noble Cathal,¹
 Is my queen from Leinster;
 Failbhe Ruadh, my lawgiver,
 Approached her countenance by invitation,
 I know (an assertion not false),
 The three things that destroy a woman;
 Her own husband not to humour her,
 Weakness in matrimony, and a frivolous disposition.
 I know (an assertion not false),
 The three things that serve a woman;
 Her own sense, the counsel of her husband,
 And strength in matrimony.
 With me were found, also,
 All those three things;
 Though during her life upon a time
 My wife hath wrought evil in spite of me.
 My curse from to-day for ever,
 Upon him who shall lose wisdom;
 Who would do evil for the sake of a woman,
 Even if it were by her forwardness.

¹ Here again a different father is assigned to Eithne.

Four alone void of envy in my day
 Have descended from Gaodhal, most certainly;
 Ilioll and Fearghus to wit,
 Conn of the hundred battles and myself.

This last stanza if differently punctuated would bear a very different meaning, which it is as well not to give in the translation.

OILIOLL OLUM.

Oilioll Olum (fourth in descent from Corb Olum, one of the three nobles of the Milesian or Scotie race who escaped from the massacre of the Aitheach Tuatha or Attacotti, A.D. 10), is the ancestor of all the chief families of Munster, except such as acquired possessions there in later times, as the Deisi. His wife was Sadhbh, daughter of Conn of the hundred battles, and he had seven sons, Eoghan Mor, Dubhmerchon, Mughcorb, Lughaidh, Eochaidh, Diachorb, and Tadhg. These all fell in the battle of Magh Muchroime, A.D. 195, fighting for their uncle Art, king of Ireland, against Lughaidh Mac Conn and a host of foreign auxiliaries, chiefly Saxons and Britons (i.e. Welsh). It was Beine Briot, king of Britain (i.e. Wales) that slew them, and he was killed by Lughaidh Lagha in revenge for his kinsmen. The whole story is set forth at great length in the historical tale called *Cáit Mhuige mhucoime*, which closes with the lamentations of Oilioll Olum for his sons. Oilioll's residence was at *Dún Eodair mhuige*, now, and for many centuries past, known as *Bhuic Rí*, i.e. the king's palace, *Anglice* Bruree, a village on the Maigue, near Croom, in the county of Limerick. There are still large remains of ancient forts in the immediate neighbourhood which are attributed to this king. Three of

his sons had issue; Eoghan Mor is the ancestor of the numerous tribes called collectively Eoghanachta, such as the ΕΟΪΑΝΑΔΕΤ ΧΑΙΥΙΛ and ΕΟΪΑΝΑΔΕΤ ΛΟΕΔ ΛΕΙΝ; Cormac Cas is the ancestor of the tribes of North Munster or Thomond, who are known to this day by the celebrated name of ΟΔΙΛ Ξ-ΟΑΙΥ, (the race of Cas), in English, Dalcassians; and from Cian come the tribes called Cianachta in various localities. Shane Clarach Mac Donnell of Charleville, the celebrated Munster poet thus mentions Bruree:—

Ο ριοννα-βηροξ Ολυιμ ριλαιτεαηαιλ άρηα ζο η άβαιμη να
λεαεαιμ-λεαε μορηξλαν.

From the fair palace of the princely ancient Oluim to
the river of the broad large bright flag-stones.¹

IRISH PROPER NAMES.

Those who are unacquainted with the Irish language have been often surprised at the great prevalence amongst us of names derived from some foreign source—from scripture, the classics, or the vocabularies of various languages, and it may interest them to learn that these names are only used by the people in speaking English, and are mere arbitrary substitutes for indigenous Gaelic names, which they always employ in speaking Irish. Thus the Irish name ΟΙΔΡΜΥΘ is always represented in speaking or writing English by Darby, or worse still, by Jeremiah; Οονηεαδ, by Denis; ΤΑΘΞ, by Thady, Timothy, Thaddeus; Οορημαε and Οαεαλ, by Charles; Μυρηεαρηταε, Μυρηεαδ, by Mortimer; Οοηηαλλ,

¹ i. e. to the Δβα εαηαιορηεαε, or Morning-star river, which falls into the Maigue below Bruree, on which is the little village called in Irish Δη τ-αε λεαεαε, the Ford of the flag-stones, and in English Athlacea

by Daniel and Dan; ΒΗΡΙΑΝ is in many cases used in English, but is often, especially in particular families, turned into Bernard and Barney; ΕΟΞΑΝ is often correctly enough rendered Owen, but frequently Eugene; ΟΥΒΑΛΤΑΔΕ, Dudley; ΦΕΙΟΛΙΜΙΟ, Felix; ΦΙΝΖΙΟΝ, Florence; ΚΟΝΚΟΒΑΡ, Corny, Cornelius, &c. &c. In every one of the above cases there is no attempt at a translation, nothing but a mere substitution. Sometimes, indeed, there is a kind of translation, e. g. ΦΙΩΝ (which means fair, *albus*) is anglicised Albany.

This disguising of native names was at one time unknown in Ireland, as appears from state and law papers, &c., but from the commencement of the last century it has been on the increase. The names cited above were at one time anglicised respectively Dermot; Donough (which is still retained by some of the O'Briens, as also in the latinised form, Donat); Teague and Teigue; Cormac and Cahal; Murtough; Murrough (still used by the O'Briens); Donald, Donal, Donnell; Brian; Owen; Duald; Phelim and Felim Fineen; Conogher, Connor (which is still used by some families, more usually in the North); &c. It is a pity that the Irish have not imitated the Scots, who, though adapting their native names to the eye and tongue of strangers, have not utterly disguised them, or rather quite laid them aside for arbitrary and in most cases exceedingly tasteless and ill-chosen substitutes. The subject of Irish Christian names and patronymics is a curious and interesting one, deserving of attention and illustration in order to defeat the aims of those who are so ignorant and foolish as to wish to disguise their Celtic descent, and happily a great deal has already been effected in this department of Irish history

GLOSSARY.

GLOSSARY.

- Δ, *prep.* in; Δ m-βαίλε, in a town.
 Δ *poss. pron.* his, her, its, their; Δ βεαν, his wife, Δ
 ceann, her or its head; Δ ζ-cuio, their share;
 Δ μυνητιη, her or their people; οά ζ-cuη ó céile to
 put them from one another, *viz.* to separate them, οά
 (-oo Δ) ζ-cuη, literally signifies to their putting.
 Δ, *rel. pron.* who, which, that, all who, all that.
 Δ, *prep.*, put for Δζ, at, to.
 Δ, *the sign of the perfect tense and infin. mood.*
 Δ, *is sometimes used as a sign of the pres. tense, example Δ*
Λδβηαιη thou speakest.
 Δ, *interj. (sign of the vocative case), oh!*
 Δb, *subj. mood of assertive verb ηη; it is usually joined to*
ζυη; as ζυη Δb é Δτδαιη ΟηιδρμυοΔ Ηι Οηυιβνε,
that he was the father of Diarmuid O'Duibhne.
 Δβδc. *s. m.* the entrails; *gen.* Δβδαιc and Δβδαιζ.
 Δβδαιη, *v. a. imp. mood. 2nd person sing., from irreg. verb,*
οειηηη, I say, speak; infin. οο ηδb.
 Δ β-ηδb, *comp. adv.* afar.
 Δ β-ηcδαιη, *comp. prep.* by, along with, Δη' ηcδαιη, along
 with me.
 Δβηαιb, *v. a. irreg. 2nd per., pl. imp. of οειηηηη.*
 Δβηανη, *v. a. pres. hab. form of Δβηαιηη, I say, speak.*
 Δβηανηδαιζ, *s. m.* death. ηυδαιη Δβηανηδαιζ, he died.
 ΔcΔ, *prep. pron.* at or with them.
 Δ céile, *indef. pron.* each other.
 Δcο, *prep. pron., put for ΔcΔ.*
 Δct, *conj.* but, except, also Δc, Δcο.
 Δο, *prep. pron., put for ανη οο, in thy; as Δο λεδβδαιb, in*
thy bed.
 Δb, *an intensifying particle, very or exceeding. Written*
Δib before words whose first vowel is slender.
 Δbδδαιηbηη, *adj. pl. mas. and fem. ηεηη ηη exceeding great;*
sing. Δbδδαιηbηη.

- ἁὐτῶν, *s. m.* cause, reason; *gen.* ἁὐτῶν, *pl. id.*
 ἀθάνατος *v. infin.* mood, to bury; *imp.* ἀθάνατο.
 ἀερία, ἀερία and ἀερίαια. *adj.* airy, aerial.
 ἄξ, *prep.* at, by, or with; also *signof pres. part. active*, as ἄξ
 λαβῆναι, speaking.
 ἄξ, *put for* ἄξ α, at his, her, its, their.
 ἄξ and ἄξ, *prep. pron.* at, or with thee.
 ἄξ, *emp. form of foregoing.*
 ἄξ, *s. f.* face; *gen. and pl.* ἄξ; *gen. also* ἄξ; *ne*
 ἄξ, with a view or intention; α ἄξ *comp.*
prep. against, in opposition to, in the face of.
 ἄξ, *prep. pron.* at or with me.
 ἄξ, *adv.* there, yonder.
 ἄξ and ἄξ, *prep. pron. (pl.)* at or with ye or you.
 ἄξ, *emp. form of foregoing.*
 ἄξ, *prep. pron.* at or with us; α ἄξ, which of
 us.
 ἄξ, *conj.* and.
 ἄξ or ἄξ, *prep. pron.* with her, with it.
 ἄξ, *adj.* terrible, fearful.
 ἄξ, *adj. gen. fem. sing. and nom. mas. and fem. pl. of*
 ἄξ, which see.
 ἄξ, *adj.* sorrowful.
 ἄξ, *verbal s. gen.; nom.* ἄξ, destruction,
 ruin. *Derived from verb* ἄξ, I destroy: α
 ἄξ ἄξ, under bonds of danger
 and ruin.
 ἄξ, *prep. pron.* at or with him or it.
 ἄξ, *s. f. gen. and pl. of* ἄξ.
 ἄξ, *s. f.* pleasure, desire, will; *ni h-ἄξ*, it is not a pleasure;
gen. ἄξ.
 ἄξ, *adj.* more beautiful, *comp. degree of* ἄξ, beauti-
 ful.
 ἄξ, *s. f.* unwillingness, reluctance; *gen.* ἄξ.
from ἄξ a negative particle used in composition and
 ἄξ, will, consent, concord.
 ἄξ, *v. a. perfect tense*, he aimed; *imp.* ἄξ; *inf*
 ἄξ.
 ἄξ, *s. f.* time, weather, season; *gen.* ἄξ; *pl*
 ἄξ, ἄξ, or ἄξ, last form
 seldom employed.
 ἄξ, *v. a. inf.* to aim at, ἄξ ἄξ aiming at
 him; *imp.* ἄξ.
 ἄξ, *s. f.* a name; *gen.* ἄξ; *pl.* ἄξ.
 ἄξ, *prep. pron.* on him, on it; *prep.* on, upon.

ἀΐρωε, *s. f. gen. case; nom. ἀΐρω or ἀΐρω*, a point of the compass, a height, direction.

ἀΐρε, *s. f. notice, heed, care, attention; gen. id.*

ἀΐρζεαδ and ἀΐρζιοσ, *s. m. silver, money; gen. ἀΐρζιοσ.*

ἀΐρζεαηηα, *s. m. pl.; nom. sing. ἀΐρζεαηηη*, a symptom sign, indication.

ἀΐρϋζ, *v. a. imp. feel, perceive; σ'ἀΐρϋζ ρε*, he felt, perceived, *perfect tense; infin. ἀΐρϋζαδ.*

ἀΐρϋζε, *adj. certain, sure, formed from verb ἀΐρϋζιμ, ἵ calculate, note.*

ἀΐρϋζαδ, *verbal sub. mas. notice, perception; gen. ἀΐρϋζε:*
ἀΐρη, *s. m. gen. and pl. of ἀρη*, a weapon; *pl. also ἀρηα*, arms, weapons.

ἀΐρηαδ, *s. f. gen. pl. of ἀΐρη*, a shoe; *nom. pl. ἀΐρηοε.*

ἀΐρ, *obs. sub. consent, concurrence, return; ἀΐρ ἀΐρ ηο ἀρ εΐζεαη*, willingly or unwillingly, *literally with (your) concurrence or by (upon) force.*

ἀΐρ, *adv. back; ταρ ἀΐρ, ἀΐρ ἀΐρ*, backward.

ἀΐρωε, *prep. pron. out of her, out of it.*

ἀΐρωιρ, *s. m. gen. case of ἀΐρωεαρ or ἀΐρωιοιρ*, a journey, a travelling.

ἀΐρζε, *s. f. a present, donation; α η-ἀΐρζε*, as a free gift or present, for nothing, *gen id. pl. ἀΐρζεαδ.*

ἀΐτ, *s. f. a place; gen. ἀΐτε, pl. id.; prep. case, pl. ἀΐτιβ.*

ἀΐτβεοδ, *v. a. inf. to revive, to restore to life; imp ἀΐτβεοδϋζ.*

ἀΐτε, *s. f. gen and pl. See ἀΐτ.*

ἀΐτεαρζ, *virtue, admonition, advice.*

ἀΐτιη, *for ἀΐτη*, *s. f. knowledge, αζυρ ἀΐρ η-ἀΐτιη αν εηηη σ'ρϕηιοηη*, Fionn having known the head, *literally upon there being a knowledge of the head to Fionn. Idiom of the dative absolute.*

ἀΐτλε, *prep. after; α η-ἀΐτλε ρηη, comp. prep. after that.*

ἀΐτη, *s. f. knowledge, acquaintance, gen. id.; also ἀΐτηιοσ.*

ἀΐτηιζιμ, *v. a. pres. tense, 1st. per. sing. I know; imp ἀΐτηιζ; infin. ἀΐτηιζαδ, to know. ἀΐτηιζεαδαρ, perf. they knew.*

ἀΐτηεαδ, *s. m. gen. pl. of ατδαιρ*, a father, an ancestor.

ἀΐτρηρτεαρ, *v. a. pass, pres. is related, reported, told, recounted; imp. active voice, ἀΐτρηρ.*

αλε *adv. ο ροιη αλε*, from this time forward.

αλβαν *s. f. Scotland, gen. of αλβα.*

αλλημυρκαιβ, *prep. case pl.; nom. αλλημυραδ, s. m. a foreigner, a Dane; gen. αλλημυραιζ; pl. αλλημυραιζε.*

αλλτα, *adj. wild, savage, fierce.*

- ἀλτρηom, *v. a. inf.*; *imp.* ἀλτρηom, foster, rear.
 ἀλτρηζαὸ, *verbal s. m.* thanks, thanksgiving; *gen.* ἀλτρηζῆτε,
pl. id.
 ἀλυιm, *adj.* fair, handsome, beautiful; also ἀλαιν, *comp.*
degree ἀλλε, or ἀλνε.
 ἀm, *s. m.* time; *gen. id.* and ἀmα; *pl.* ἀmαmα.
 ἀm, *prep. pron.* put for ἀm mο, in my. *Will have initial*
of following word, if of aspirable class, aspirated.
 ἀmαζ, *adv.* out, out of, used with verb of motion only.
 ἀmῆα, *adv.* only, alone.
 ἀmῆα, and ἀmῆα, *s. m.* a mercenary soldier, a recruit; *gen.*
 ἀmῆα and ἀmῆα, *pl.* ἀmῆα.
 ἀmεα, *prep.* among, amongst.
 ἀmῆα, *adv.* thus, so, in like manner.
 ἀ mοὸ or ἀ mῆο *adv.* in order, to the end that.
 ἀmῆα, *s. gen.* of ἀmῆα, the hilt of a sword, sword-hilt.
 ἀmῆα, *adv.* without, outside, used with a verb of rest only.
 ἀn, *art.* the; *gen. sing. fem.* nα; *pl. mas. and fem.* nα.
 ἀn, *v. n. imp. mood. 2nd per. sing.* stay, remain, same as ραν.
 ἀn, *inter. part.* whether.
 ἀnαα, *s. f.* protection, relief, mercy; *gen.* ἀnαα, *pl. id.*
 ἀnῆα, *adv.* on high, upwards, up.
 ἀnα, *adv.* from beyond, hither, to this side, the opposite
of ἀnα, to that side, always joined to a verb of
motion only; ἀnα αα ἀnα, hither and thither,
to this side and to that.
 ἀnα, *s. m.* life, soul; *gen.* ἀnα; *pl.* ἀnαα.
 ἀnῆα, *v. n. inf.* to remain; *imp.* ἀn.
 ἀnῆα, *adj.* prodigious, terrible, great.
 ἀ n-οα, *comp. prep.* after; also ἀn οα, relates to
place and position.
 ἀnῆα, *v. n. cond.* would stay or remain. See ἀn.
 ἀnῆα, *s. m.*; *gen.* of ἀnῆα, oppression, puissance,
 great power.
 ἀnῆα, *adv.* up, from below, used always with a verb of
motion.
 ἀnῆα, *adv.* to-day; also ἀ nῆα and ἀ n-οα.
 ἀnα, *gen.* of ἀnα.
 ἀn, *adv.* there, therein; ἀnῆα, there; *prep. pron.* in him
or it.
 ἀnῆα, *s. pl.*; *nom.* ἀnῆα, a ship's anchor, *gen. id.*
 ἀnῆα, *s. f. prep. case, pl. of ἀnῆα; gen.—α,*
great grief, a fit of crying.
 ἀnῆα, *prep.* in, form of *prep.* ἀn used before a vowel.

- ΔΗΡΑΙΘΕ, *adj. comp. degree*, dearer, more beloved; *pos.*,
 1ονήμιν, dear, beloved. *θε* is affixed as a sign of the
comp. degree.
 ΔΗΡΗΝ, *adv.* there.
 ΔΗΡΟ, *adv.* here; also ΔΗΡΟ.
 ΔΗΡΥΘ, *adv.* yonder, there.
 ΔΗΘΕ, *adv.* to-night.
 ΔΗΟΙΡ, *adv.* now.
 ΔΗΟΝΗ, *adv.* over there, to, or on that side, thither; *the*
opposite of ΔΗΔΛ, used with a verb of motion only.
 ΔΗΤΑΝ, *adv.* when; ΔΗ ΤΑΝ ΡΟ, now; ΔΗ ΤΑΝ ΡΗΝ, then.
 ΔΗΥΔΙΡ, or ΔΗ ΥΔΙΡ, *adv.* when.
 ΔΗΥΔΡ, *adv.* down, from above; used with a verb of motion
only.
 ΔΟΘ, *s. m.* Hugh; *gen.* ΔΟΘΔ.
 ΔΟΙ, *s. f.* respect, honour; *gen. id.*; ΝΙ ΤΥΞ ΤΡΑΜΗΝΕ ΔΟΙ 1ΝΔ
 ΔΙΡΕ ΘΟ, Grainne gave neither respect nor attention
 to him.
 ΔΟΙΒΝΕΔΡ, *s. m.* joy, delight; *gen.* ΔΟΙΒΝΕΔΡΑ and ΔΟΙΒΝΗΡ.
 ΔΟΙΘΕΔΕΤ, *s. f.* hospitality, entertainment; *gen.* ΔΟΙΘΕΔΕΤΑ;
 ΔΞΥΡ ΝΙ Η-ΔΙΤΗΡΤΕΔΡ Δ Η-ΔΟΙΘΕΔΕΤ ΔΗ ΟΙΘΕ ΡΗΝ.
 and their entertainment (the manner of their enter-
 tainment), that night is not recounted.
 ΔΟΙΗ, one, used only in compound words, where the second
 part commences with a slender vowel, as in instance
 following.
 ΔΟΙΗΡΗ. *s. m. gen. compounded of ΔΟΗ*, one and ΡΕΔΗ, a
 man; *nom.* ΔΟΙΗΡΕΔΗ; *com. η* ΔΟΙΗΡΗ, the strife of
 one man, *i. e.*, single combat, a duel.
 ΔΟΙΡΕ, *s. f. gen. case and pl. of ΔΟΡ*, folk, people; Δ Η-ΔΟΡ
 ΞΡΔΙΘ, their friends or confidants; age, ΘΟ ΡΕΙΡ ΔΟΙΡΕ,
 according to age.
 ΔΟΗ, *num. adj.* one, also ΔΕΗ; ΔΟΗ ΝΕΔΕ, an individual, a
 person, anyone.
 ΔΟΗΔΗ, *adv.* alone, formerly a *sub.* signifying one person; 1ΝΔ
 ΔΟΗΔΗ, by himself.
 ΔΟΗΞΥΡ, *s. m.* a man's name; *gen.* ΔΟΗΞΥΡΑ.
 ΔΟΗΤΥΙΞ, *v. n. imp.* consent, agree; ΡΟ ΔΟΗΤΥΙΞ, he con-
 sented; *inf.* Ο'ΔΟΗΤΥΙΞΔΘ.
 ΔΗ, *poss. pron.* our; *gen. pl. of pers. pron.* ΜΕ.
 ΔΗ, *v. def.* says, quoth.
 ΔΗ, *s. m.* slaughter, *gen.* ΔΗΡ, *pl. id.*
 ΔΗ, *prep.* on, upon, put for ΔΗΡ.
 ΔΗ, *inter. particle*, used with past tense, whether.
 ΔΗΔΟΗ, *adv.* both, together.

ἄριστ *adj.* high, great, mighty; *s. f.* a height, direction, *gen.* ἀρίστου.

ἀριστόν, *adj.* very or exceeding great.

ἀρ ὀ-τιν, *adv.* at first, in the beginning.

ἀρέην, *adv.* last night; also ἀραιοίην.

ἀριστήν, or ἡριστήν, *adv.* ever; *i. e.* in the sense of, hitherto, up to the present, in time past; *νή* is placed before the verb, and ἡριστήν after, to signify, never.

ἀρίην, *adv.* again.

ἀρμαίν, *s. m. prep. case, pl.* of ἀρμη, an arm, a weapon, *gen.* ἀρμη; *pl.* ἀρμια and ἀρμη.

ἀρμη-ξίλον, *s. m.* bright weapon.

ἀρ, *prep.* out of.

ἀρσά, *prep. pron. pl.* out of them.

ἀρ ῥην, *adv.* thence.

ἀρτεσά, *prep.* in, into, with a verb of motion only.

ἀρτιξ, *adv.* in, within, used with a verb of rest.

ἀτ, *s. m.* a ford; *gen.* ἀττά; and ἀττ, *pl.* ἀττάννα.

ἀτ, an intensifying prefix, when put before a word whose first vowel is slender it is written ἀττ.

ἀττά, *irreg. verb, sub, is, are, for ττά, imp.* βί.

ἀττά, *s. nom and gen. case,* danger; also an *adj.* just, lawful.

ἀττά, *s. m. gen. of* ἀτ a ford.

ἀττάς, *s. m.* giant, plebeian, clown, *gen.* ἀττάξ, *pl.* ἀττάξε.

ἀττάμηνε, *sub. irreg. verb, emph. form,* I am. See ἀττά.

ἀττάην, *s. m.* a father, ancestor, *gen.* ἀττάην, *pl.* ἀττρηδέα and ἀττρη.

ἀττάηνε, *s. m. nom. emph. form of* ἀττάην.

ἀττάοι, *sub. irreg. verb, 2nd pers. sing. pres. tense of* ἀττάμην, used instead of ττάην or ἀττάην.

ἀττάην, *s. m. gen. case; nom.* ἀττάην, a father.

ἀττάρῶα, *s.* patrimony, inheritance; *gen. id.*

ἀττάρρα, *s. m. gen. emph. form, nom.* ἀττάην.

ἀττῦμαθῶ, *s. m.* a bend, a crook, *gen.*—ἀττῶ, *pl. id.*

ἀττῶδαιρησ, *s.* shortness; ἦο ξίλυαιρησῶδαιρησ ἡα μακά ῥην ἀγυρ ἄ μιντιν ἦομπα ἄ ἡ-ἀττῶδαιρησ ῥακά κοναιρη, these (her) sons and her people went their ways in the shortness of every path, *i. e.*, by short cuts.

ἀττῶδαιρη, *adv.* again, a second time.

ἀττῶραά, *adj.* also ἀττῶραά, triumphant, victorious.

βά, *past tense, indic. of asser. verb, 1st;* βᾶθ, *cond.;* as ὅα ἡ-βᾶθ, if it were.

βᾶβαιρη, *v. sub. perf. tense, 2nd pers. pl.* ye were; modern form is βῖθεαβαιρη; βᾶσῶδαιρη, they were, *3rd pers. pl.;* modern βῖθεσῶδαιρη.

βάδοαργα, *v. sub. perf. 1st pers. sing. emph. form*, I myself was ; *modern* βίδεαργα : αν υαιη το βάδοαργα αρ ποζαίλ αζυρ αρ πορφουαζηαδ, when I myself was in offence and under edict ; βάδοαιργε, *2nd pers. sing. emph.* ; *modern* βιδόιργε.

βαδοαιρη, proper name.

βαίω, *s. f.* affection, love, regard, friendship, friendship for the sake of old times.

βάιωτε, *past part of* βαίω, *v. a imp.* drown, quench, extinguish, perish.

βαίλε, *s. m.* a village, a town, a home, a place. locality, situation ; *gen. id. pl.* βαιλτε.

βαιη, *v. a.* cut off, take ; ηο βαιη ρε, he cut off.

βαιηείλε, *s. f.* a mate, a wife ; *gen. id.*

βαιηρη, *v. a. future*, you will cut off or take.

βανηηαδτ, *s. f.* the ladies of a household ; *gen. -αδτδ, pl. id.*

βαν-όζλαδ, *s. f.* a servant maid, a female attendant.

βαοζαλ, *s. m.* danger, peril ; *gen. -αίλ.*

βαοιτλέμη, *s. f.* an airy wild leap ; *gen.* βαοιτλέμηε.

βανζαιρηζιθεαδ, *s. f.* a woman or female hero or warrior.

βαοιρηγε, *s.* proper name ; *gen. id.*

βαρ or βυρ, *poss. pron.* your.

βάρη, *s. m.* top, head, summit ; *gen.* βάρηη, *pl. id.*

βάρ, *s. m.* death ; *gen.* βάρ, *pl. id.* ; βάρ ο'φ'αζαίλ, to die *literally*, to find death.

βαρ, *s. f.* the palm of the hand ; *gen.* βαρηε ; *pl.* βαρα ; *prep. case, pl.* βαραιβ.

βαρ-εηανη, *s.* a hand log or hand timber, i.e., a knocker, (See note.)

βάτδρ, *v. a. perf.* I extinguished, quenched.

βεαζ, *adj.* little, small ; *comp.* νιορ λυζα ; *sub. adj.* few, βεαζ ιμά μόναν βυιθνε, few or many of a multitude.

βεαζάν, *s. m.* a small quantity, a few ; *gen.* βεαζάνη, *governs dative case.*

βεαν, *s. f. irreg.* a woman, wife ; *gen. and pl.* μηα ; *dat. sing.* μηαοι.

βεανη, *s. f.* a peak, a gable, a horn, a point, crest ; *gen.* βεινηε, *pl. id.*

βεαζ-αλλταδ, *s.* the small fierce (sword) which Diarmuid carried.

βεανηαδδ, *verbal sub. same as* βεανηυαδ, a blessing, a benediction.

βεανηυιζεαρ, *v. a. perf. tense of* βεανηυιζ, bless, greet, salute.

βειν, *s. m.* a spear, javelin; *gen.* βειν, *pl.* βειννα, *dat. pl.* βεινναιβ.

βεινν, *v. a.* shave, shear, cut, clip; *inf.* Δ βεινναιβ, to shave; *perf. neg.* νιον βεινν, he did not shave; βεινναιβ, *hab. pres.* wont or accustomed to shave.

βεινν, *s. f.* a move; *gen. and pl.* βεινναιβ.

βεινναιβ, *s.* life; *gen.* βεινναιβ, *dat.* βεινναιβ. βεινναιβ is very often written in its *nom. form*, for all cases of the *sing.*

βεινναιβ, *s. f. gen. and pl. of* βεινναιβ.

βεινναιβ or -εανν, *s. f. gen. pl. of* βεινναιβ, a stroke; *gen.* βεινναιβ; *pl.* βεινναιβαιβ.

βεινναιβ, *v. a. irreg.* get, obtain, bear-away, acquire, bring or bring forth, bear, carry, produce, *perf.* βεινναιβ, *inf.* Δ βεινναιβ.

βεινναιβ, *v. a. irreg.* give; *perf.* βεινναιβ; *inf.* Δ βεινναιβ; *imp. form also,* βεινναιβ.

βεινναιβ, *v. a. imperf. of* βεινναιβ.

βεινναιβ, *v. a. pres. tense, 1st pers. sing. of irreg. verb* βεινναιβ, give.

βεινναιβ, *gen. and pl. of* βεινναιβ.

βεινναιβ, *inf.* of βεινναιβ, be thou.

βεινναιβ, *s. m.* a mouth; *gen.* βεινναιβ, *pl. id.*; ο'βεινναιβ βεινναιβ αιβ, he himself and his people retired outside the mouth of the sea, i. e., into the deep. βεινναιβ αιβ means an inlet or mouth of the sea.

βεινναιβ, *v. a. 1st pers. sing. emp. form future,* I myself will give; *imp.* βεινναιβ or βεινναιβ, give. used for βεινναιβαιβ.

βεινναιβαιβ, *prep. case pl. of* βεινναιβ, a mouth; αιβ βεινναιβαιβ, *comp. prep.* before, in front; αιβ Δ βεινναιβαιβ, before him; as, αιβ αιβ βεινναιβαιβ αιβ, and his spear was at him before or in front of him, i. e., he had his spear before him.

βεινναιβαιβ, *v. a. future 3rd pers. sing.* he shall give; *imp.* βεινναιβ.

βεινναιβαιβ, *future 1st pers. pl. of* βεινναιβ.

βεινναιβ, *v. sub. imp.* be thou; *inf.* Δ βεινναιβ, to be, Δ βεινναιβ Δ βεινναιβ, in order to be; βεινναιβ, *perf.* was.

βεινναιβ, *sub. verb cond.* would be; *modern form* βεινναιβαιβ, αιβ Δ βεινναιβαιβ βεινναιβ αιβ βεινναιβ, upon whom the strength of that man would be.

βεινναιβ; *s. m.* food, meat; *gen.* βεινναιβ.

βεινναιβ, *1st pers. sing. future,* I shall be; νι βεινναιβ Δ βεινναιβαιβ, I shall not be alive, literally I shall not be in my life. See glossary-note to βεινναιβ; another and more usual form of this tense is βεινναιβαιβ.

ο1ΔὸτΔῶ, *s. m.* a hospitable, generous man; a person whose duty it was to supply the king's household with provisions, to furnish the standing army of the kingdom or province with necessaries and to entertain travellers; a hospitaller; *gen.* β1ΔὸτΔ1ῖ.

β1Δ1ῶ, *modern form* βε1ῶ, *sub. verb. fut.* shall be; no ῖο m-β1Δ1ῶ Δ ῖ1ογ ΔῖΔαμ, until its knowledge shall be at me, i.e., until I know; β1Δ1ηγε, *2nd pers. sing. imp.* thou shalt be.

β1Δ1ηη, *v. sub. cond. 1st pers. sing.* I would be; *modern* βε1ῶηη, “Δῖγυγ ηγ τῖυΔῖ ηεμ ὀηο1ῶε ῖε1η,” Δη ῖηΔ1ηηη, “ῖΔη μέ 1οηῶηηηΔ ῖε ῖ1οηη Δῖγυγ ῶΔ m-β1Δ1ηη ηΔῶ λε1ῖῖηηη ῖλΔη Δγ Δη λῶῶΔηγ ἔ,” and it is a pity with my own heart, says Grainne, *that* I am not able to contend with Fionn, and if I were, I would not permit him out of the place. *In this example μέ, the accusative case, is placed before the infinitive, ῶο βε1ῶ, understood, a construction often occurring in this work, and used with verbs denoting motion or gesture, or with the verb-substantive ῶο βε1ῶ, to be ῖΔη μέ (ῶο βε1ῶ) 1οηῶηηηΔ literally signifies I (to be) not able to fight, and is rendered by placing the conj. that before the pronoun and transferring the infn. into the present indic. ῶΔ, if, requires always the conditional and causes eclipsis. (See Second Irish Book, page 70 and 71.)*

β1ῶ, *s. m. gen. of* β1Δῶ, food.

β1ῶ, or β1, *v. sub. perf. tense,* was.

β1ῖηεγ, a little finger; *gen.* β1ῖηέγ.

β1ε, *s. m.* a tree; *gen. id.* any ancient tree growing over a holy well or in a fort, called in English a bellow-tree.

β1ῶῶ, *v. sub. imp. 3rd pers. sing.* let it be; *modern form* β1ῶεΔῶ.

β1ῶῶβΔῶ, β1ῶῶβΔ, *s. m.* enemy; *gen.* β1ῶῶβΔη, *pl.-Δ1ῶε, prep. case, pl.* β1ῶῶβΔ1ῶ.

β1ῶῶῖ, *v. a. perf. of* β1ῶῶῖ, start, rouse.

β1ῶῶῑγ, *v. sub. imperf. impersonal form,* it was.

β1ῶηη, *sub. verb. pres. hab. form,* wont or accustomed to be; *modern form* β1ῶεηη.

β1ῖεΔῶ, *s. m.* increase, *gen.* β1ῖηῖ; Δῖγυγ ῖΔῶ β1ῖεΔῶ ῶΔ m-β1ῖεΔῶ Δη ηΔῶ ῖηη, ῶο β1ῖεΔῶ Δη ὀηηηη-1Δλ β1ῖεΔῶ λεγ, and every increase which that son was wont to obtain, the son (also) obtained an increase with him.

- βροῖα, *s. m. gen. of βροῖς.*
 βρόν, *s. f. gen. of βρο,* a quern, a handmill; *dat. βρόν,*
pl. βρόντε.
 βροῖς, *s. m.* a palace, a distinguished house, a royal resi-
 dence; *gen. βροῖα, pl. βροῖα;* βροῖς ἡ Δόμνη, the
 palace of the Boyne, now New-Grange; it was also
 an ancient burial-place of the kings of Ireland.
 βροῖστὸς, *s. m.* a farmer, husbandman; *gen. id. pl., -διστῖς.*
(See note for distinction between a βροῖστὸς and a
βιδότατος.)
 βροῖουζαδὸς (Δξ), *pres. part.* inciting, arousing; *imp. βροῖ-*
ουῖς; infin. Δ βροῖουζαδὸς.
 βροῖεαν, *s. f.* strife, quarrel; *gen. βροῖενη.*
 βροῖεαν, *s. f.* a palace, a royal residence; *gen. βροῖενη.*
 βροῖενη, *s. f., same as βροῖεαν.*
 βροῖενη, *s. f. gen. of βροῖεαν or βροῖενη,* a strife, a quarrel;
and of βροῖεαν, s. f. a palace.
 βροῖον, *and βροῖ,* *s. f. irreg.* a womb; *gen. βροῖνη and*
βροῖον, dat. βροῖον, pl. βροῖονα.
 βυαδὸς, *s. f.* victory, power, virtue; *gen. βυαδῖς, pl. βυαδῖα;*
 ὅσο βρεῖτ βυαδὸς, to obtain or take victory, i. e. to
 conquer or overcome.
 βυαδῖα, *indec. adj.* having virtues or good qualities, valuable,
 estimable, precious; *the pl. of the sub. βυαδῖς.*
 βυαδῖσάν, *s.* a proper name; *gen. βυαδῖσάν.*
 βυαδῖσται, *v. a. pres. pass.* is struck; *imp. βυαδῖ.*
 βυαδῖν, *v. a.* take, loose, untie; *inf. id.*
 βυαδῖνευσα, *s. f. gen. of βυαδῖνευς,* lasting death.
 βυαδῖνευσάδῃ, *s. gen. of βυαδῖνευσάδῃ,* lasting death.
 βυαδῖν, *adj.* lasting, durable; βυαδῖν, everlasting.
 βυαδῖν, *s.* cattle of the cow kind.
 βυδὸς, *past tense of assertive verb ἵρ,* it is.
 βυδῖς, *indec. adj.* yellow.
 βυδῖς, *s. f.* thanks; *gen. id.*
 βυδῖσται, *s.* thanks.
 βυδῖσται, *s.* troop, company, crowd, multitude; *gen. βυδῖσται,*
pl. id.
 βυδῖσταιβυαδῖς, *s.* company.
 βυλλῖς, *s. m.* a cast, a blow; *gen. id., pl. βυλλῖσται.*
 βυμῖς, *s. f.* a nurse; *gen. id.*
 βυν, *s. m.* base, bottom, foundation; *gen. βυν, pl. βυν.*
 κά, *interrog. pron.* what, where, *pron.* how; *as κά β-βυλλῖς,*
where is or are.
 κάδῖς, *s. indef. gen. case; nom. κάδῖς,* all, each, every, the
 whole, persons in general

- cáil**, *s. f.* a spear, a javelin; *gen.* cáile; *τυμαξ* (τά) σο
 c̄pu f̄áo cáil, σο cioṛbað c̄pu σο c̄oṛpáin, O
 woe! your blood is under (upon) your spear, the
 blood of your body has been shed.
- cáillfinnre**, *v. a. emp. form. cond. 1st per. sing.* I would lose,
 ní cáillfinnre mo ḡeap̄a ap̄ óṛ na c̄ruinne, I would
 not lose my bonds for the gold of the world; *imp.*
 cáill, lose; *inf.* σο cáilleam̄ain.
- cáilliḡ** (so'n), *s. f. dat.* to the hag; *nom.* cáilleac̄, a hag,
 an old woman; *gen.* cáilliḡe; *pl.* cáilleac̄a.
- cáillirre**, *v. a. perf. tense, 2nd per. sing.* thou didst lose;
imp. cáill; níor̄ cáillirre t̄-aiṛne máic̄ riám̄ a
 fhinn, *literally*, thou didst not lose ever (you never
 lost) thy good judgment, O Fionn.
- cáin**, *s. f.* rent, tribute, fine; *gen.* cána; *pl.* cánaç̄a.
- cáin**, *s. m. gen. and pl.*; *nom. sing.* cáin, a pile, a heap of
 stones.
- cáiteað**, *v. a. perf. pass. of* cáic̄, throw, hurl, cast, fling.
- cáiteaðar**, *v. a. perf. tense, 3rd per. pl.*, they ate, consumed;
imp. cáic̄; *inf.* σο cáiteam̄.
- cáiteam̄**, *verbal s. m.* wearing, wasting, consuming, expen-
 diture; *gen.* cáic̄te and cáic̄me: ḡan c̄óm̄áip̄ioṛm̄ ap̄ a
 ḡ-cáiteam̄, without a calculation on their expenditure.
- cáiteam̄**, *inf. of* cáic̄, spend, consume, eat; aḡ cáiteam̄,
pres. part. enjoying, consuming, eating; t̄ap̄éir̄ feac̄c̄
 m̄-bl̄iaðanna σο cáiteam̄, *literally*, after to spend
 seven years: an idiom to be rendered by translating the
infinitive, σο cáiteam̄, *passively*, seven years were
 spent.
- cáic̄-éioeað**, *s. m* battle-armour, clothing, or harness; *gen.*
 cáic̄-éioib̄ and cáic̄-éioiḡce; *pl. id.*
- cáic̄feap̄**, *v. a. future, relative form of* cáic̄; ḡib̄ bé cáic̄-
 feap̄ t̄ri caoṛa oib̄, whoever shall eat three berries
 of them.
- cáic̄fir**, you will be obliged.
- caḷað**, *s. m.* a port, harbour, haven, quay; *gen. and pl.* -aib̄
- caḷað-foṛc̄**, *s. m.* port, a harbour.
- caḷḷaṛne**, *s. m.* a crier, one who laments; *gen. id. pl.* -ioe: aḡur̄
 biaip̄re f̄ém̄ a Oisín aṛ c̄aḷḷaṛne oéir̄ na f̄éinne,
literally, and you yourself, O Oisín, shall be in thy
 crier (= shall be as one who laments) after the Fenians.
An instance of the substantive verb t̄aim̄ (biaip̄re
 being its future tense) ascribing a predicate to its sub-
 ject by means of the possessive pronoun σο, com-
 pounded with the prep. ann, aṛ = ann σο.

- CΑΟΨΑΘ, *num. ord. adj.* fifty.
 CΑΟΙ. *s. m.* a way, a method, a manner, *gen. id.* ; Δ Ψ-CΑΟΙ
 in a way or manner ; *adverbial expression equal to* "so."
 CΑΟΙNE, *adj. pl. comp. id.* ; *nom. sing.* CΑΟΙΝ, gentle, mild,
 kind, pleasing.
 CΑΟΙNEΔΘ, *v. a. and n. inf.* ; ΔΨ CΑΟΙNEΔΘ, lamenting ; *imp.*
 CΑΟΙΝ, cry, lament, weep.
 CΑΟΙΝΑ, *adj. pl.* ; *nom. sing.* CΑΟΙΝ, fair ; Δ Ψ-CΟΡΗΑΙΒ CΑΟΙΝΑ
 CUMΟΥΙΨTE, in fair well-wrought goblets.
 CΑΟΡΑ, *s. f. gen. and pl.* ; *nom. sing.* CΑΟΡ, a berry ; CΑΟΡΑ,
s. f. a sheep, *gen.* CΑΟΡΑC.
 CΑΟΡΑC, *s. f. gen. of.* CΑΟΡΑ, a sheep ; *pl.* CΑΟΙΡΨ.
 CΑΟΡΑΙΒ. *s. f. prep. case pl.* ; *nom.* CΑΟΡ a berry.
 CΑΟΡCΑΙΝΝ, *s. m. gen. and pl.* ; *nom.* CΑΟΡCΑΝΝ, quicken-tree,
 or mountain-ash.
 CΑΡΑ, *s. m.* a friend ; *gen.* CΑΡΑΘ ; *pl.* CΑΙΡΘE.
 CΑΡΒΑΘ, *s. m.* a chariot, carriage, coach, litter, waggon ;
gen. CΑΡΒΑΙΘ, *pl. id.*
 CΑΡCΑΝΝΑCΑ, *adj. pl.* ; *sing.* CΑΡCΑΝΝΑC, friendly, kind, cha-
 ritable ; *comp.* CΑΡCΑΝΝΑΨE.
 CΑΨ, *s. m.* a cause, strait, case ; *gen.* CΑΨ.
 CΑC, *s. m.* a battle, an Irish battalion of 3,000 men ; *gen.*
and pl. CΑCΑ.
 CΕΑCΤΑΡ, *indef. pron.* each, either ; CΕΑCΤΑΡ ΔCΘ, either of
 them.
 CΕΔΘ, *s. m.* leave, permission ; *gen.* CΕΔΘΑ ; *pl. id.*
 CΕΔΝΑ, *adv.* however, howbeit ; ΔCΤ CΕΔΝΑ, nevertheless.
 CΕΔΝΨΑΙΛ, *v. a. imp.* bind, tie, join, secure ; *inf.* ΘΘ CΕΔΝΨΑΙΛ
 to bind.
 CΕΔΝΨΑΙΛTE, *past part.* bound, knotted, tied ; *imp.* CΕΔΝ
 ΨΑΙΛ.
 CΕΔΝΨΑΙΛ (ΨΘ), *v. a. perf. tense,* he bound.
 CΕΔΝΨΑΙΛ, *s. m.* a bond, band, knot, a fether ; *gen. and p'*
 CΕΔΝΨΑΙΛ.
 CΕΔΝΨEΔΘΑΡ, *v. a. 3rd per. pl. perf. tense,* they bound or
 made fast.
 CΕΔΝΝ, *s. m.* a head ; *gen. and pl.* CΙΝΝ : ΙΔΡ ΡΙΝ ΘΘ ΡΨΑΘΙΛ
 ΨΨΑCΑΝ ΔΝ CΕΔΝΨΑΙΛ ΡΘ ΒΑ ΔΡ CΕΔΝΝ CΗΕΙΝ, then
 Sgathan loosed the binding (which) was on the head
 of Cian ; ΡΑ CΕΔΝΝ, about the top or head ; CΕΔΝΝ ΘC
 CΕΔΝΝΑΙΒ, one of its heads, *literally,* a head of its
 heads ; end, termination or limit, as ΨΘ CΕΔΝΝ ΒΛΙ-
 ΔΘΝΑ, to the end of a year ; Δ Ψ-CΕΔΝΝ ΝΑ ΡΔE ΔΨΥΡ
 ΝΑ Η-ΔΙΜΨΨE ΡΙΝ, at the end of that time and sea-
 son : ΙΝΑ CΕΔΝΝ. *adv. phrase,* against him.

- ceann, when preceded by the simple prepositions, Δ, Διη, and Δη, and connected with verbs denoting motion, generally signifies "to," or "for;" *cuirpe rior Δγυρ τεάετα Δ ζ-ceann τ-ιηζιμε*, send (put) knowledge and messengers to thy daughter, *literally*, on the head of thy daughter; Δ η-αιελε ριη ευιη ζρλίμνε ρεαρ Δγυρ τεάετα Δη εεανν Δ ελοιμνε, after that Gráinne sent (put) word and messengers for her children.
- ceann, ταρ εεανν, *comp. prep.* notwithstanding, in spite of, in opposition to; ταρ εεανν ριόεεάνα, in spite of peace.
- ceann-ρεάμδρ, *comp. adj.* thick, large, or fat-headed.
- εεανηρ, *s. m. emph. form of ceann, which see.*
- εέαρ, *s. f.* art, trade, business, function; *gen. and pl.* εειρθε.
- εέαρδαιβ, *s. f. dat. pl. ; nom. εέαρ.*
- εεαρτ-λάρ, *comp. s. m.* fair or exact centre, very middle; *gen. εεαρτλάρ, pl. id.*
- εεάτρδρ, *s.* four persons, four of anything; *gen. εεάτρδρ.*
- εέιλε, *indef. pron.* each other, one another, other; Δγυρ ρο ευιη ριονν Δ λάμδ Δ λάμδαιβ Δ εέιλε, and Fionn put their hands into the hands of one another; óη ζ-ελυδρ ζο εέιλε Δηρ, from (one) ear to the other of it, *viz.*, from ear to ear of it; óη λό ζο εέιλε, from (one) day to the other, *viz.*, from day to day; ο εέιλε, from one another, asunder, separated; *s. m.* associate, companion; ρεαρ-εέιλε, a man-companion, *viz.*, a husband; ρε, or λε εέιλε, *adv. phrase*, together.
- εέιλεδβρδ, *s. m.* farewell, adieu; *gen. -ρδαιβ.*
- εέιλεδβρδρ, *v. n.* takes farewell, or leave; *the relative form or historical present.*
- εέιλλιθε, *adj.* sensible, rational, wise, prudent; ζο εέιλλιθε *ad. prudently.*
- εειτ, *s. f.* concealment, secrecy; *gen. εειτε*; ρά εειτ, under concealment.
- εέιμεαννα, also εέιμνιζεάετα, *pl. ; nom. sing. εέιμ, s. f. a step ; gen. εέιμε.*
- εέιν, *s. m.* a proper name, *gen. of ειδν.*
- εειρτ-μθεοδδν, *comp. s. m.* the very centre or middle; *gen. ειρτμθεοδδιν ; pl. id.*
- εειτρε, *num. adj.* four; εειτρε εευο, four hundred,
- εευο, *num. ord. adj.* a hundred; *being a multiple of οειε, ten, it requires its sub. in the sing. thus, εευο ρεαρ means a hundred men.*

ceuo-*ca*caig, of the hundred battles, *adj. gen. case m.s.* from ceuo, a hundred, and *ca*ca, belonging to battles.

ceuo^{na}, *indec. adj.* the same; maⁿ an *g*-ceuo^{na}, likewise.

ceuo^oir, *adj.* instant, immediate; *ra* ceuo^oir, *adv. phrase*, forthwith, immediately, at once; *a g*-ceuo^oir, *adv. phrase*, instantly, immediately.

cia, *rel. interrog. pron.* who, which, that; cia *le*ir, whose (who with).

ciaⁿ, *adj.* long; no^{ir} ciaⁿ, it was not long (*bu*o understood); *comp.* *ce*ine.

cia^{no}o^r and cia an no^r, *adv.* how? what way or manner?

Cia^rru^oe, *s.* Kerry.

ciⁿⁿ, *v. a. imp.*, decree, resolve, determine on, assign.

ciⁿⁿ, *v. a. perf.* he resolved; *ir* i co^mai^rle *ar* *ar* ciⁿⁿ Oilioll *a*g^{ur} Sa^ob, the counsel upon which Oilioll and Sadhbh determined is.

ciⁿⁿ, *s. m. gen. of* ceann, a head.

ciⁿⁿe^o (*no*), was appointed or determined on, *the perf. passive: imp. active*, ciⁿⁿ, decree, assign; *infin.* *o*o ciⁿⁿe^maiⁿ, to resolve.

ciⁿⁿe^oar, *perf. active, 3rd perf. pl.* they resolved, agreed, or determined on.

ciⁿⁿre, *s. m. gen. emph. form of* ceann, a head.

ci^on, *s. m.* love, fondness; *gen.* ciⁿ, *a*g^{ur} *no* ba^a ci^on mo^r *a*g^{ur} *a*oⁿg^{ur} o^r, and great was the love Aonghus had for you; *literally*, and the love was great at Aonghus upon thee.

ci^onn, *s. m.* head, cause, account; *gen.* ciⁿⁿ; *pl. id.* another form of ceann, but more generally used, in a figurative sense, than this latter form to denote cause, reason, or account; as *ra* *n*-*a* ci^onn *ir*n, on that head, on that account; *ma* *ta* *ir*e *a*g^{ur} *na* *a*g^{ur}-ci^onn, if peace is at us on their account (*viz.*, if we may have peace for their sake); *o*r *a* ci^onn, over his head; *'na* *g*-ci^onn, in our company; *o*r ci^onn, *comp. prep.* overhead, over, above, in preference to.

ci^onn^{ta}c, *adj.* guilty, criminal; *comp.* -*ta*ig^e.

ci^onn^{ur}, another form of *cia*no^or, *adv.* how?

ci^or^{ba}o, *v. a. perf. passive*, has been shed, or taken away, *imp.* ci^or^{ab}.

ci^or, *s. m.* rent, tribute, tax; *gen.* ci^ora; *pl.* ci^ora^{na}.

clann, *s. f., gen.* cloinne, a tribe, a family, a clan; *pl.* clanna, children.

- clannaidib, *s. f. prep. case pl. ; nom. sing. clann.*
 clár, *s. m.* a board, a table; *gen. cláir; pl. id. and clá-
 ríada; cláir, pl. more correct.*
 cleasa, *s. m. pl. and gen., nom. cleas,* a trick, a feat; *pl.*
also cleasanna.
 clé, *indeclin. adj.* left; *am' láimh clé,* in my left hand.
 clíre, *indeclin. adj.* expert, active.
 cloc-óiríada, *comp. adj.* golden-jewelled.
 cloirdéim, or cláirdéim, *s. m.* a sword; *gen. cloirdéim; pl.*
clóirdéim.
 cloinn, *s. f. dat. sing. ; gen. cloinne, pl. clanna,* chil-
 dren, descendants, a clan; *nom. sing. clann; óir*
ní raib do cloinn aзам аст дои нiас аиáи, for
 there was not of children at me but one son only,
viz., I had only one son.
 cloir, *a verbal noun and part. from cluin,* hear; *ar n-a cloir*
rin don aсaс, the giant having heard that; *literally,*
upon its hearing that to the giant.
 cloir, *v. a. inf. to hear; imp. cluin, irreg. verb; cloir fre-*
quently occurs as the perfect passive of this irreg. verb,
as gur cloir a neulaidib neime, so that they (the shouts)
 were heard in the clouds of heaven.
 cluar, *s. f. dat. case, nom. cluar,* an ear; *gen. cluair;*
pl. cluara.
 cluitce, *s. f.* a game, play, sport; *gen. id.*
 cnáma, *s. f. nom. pl.* bones; *nom. sing. cnáim; gen. cnáim.*
 cnead, *s. f.* a wound; *gen. cnéide; pl. cneada.*
 cneadaib, *s. prep. case pl. ; nom. sing. cnead,* a wound.
 cneas, *s. m.* skin; *gen. cnis; pl. cneas.*
 cnis, *gen. of cneas.*
 cnuic and cnoic, *s. m. gen. and pl. ; nom. cnoc,* a hill.
 cnuim, *s. f.* a worm; *gen. cnuime; dat. cnuim; pl. cnuimá;*
 cúlada, or cúlada, *s. m.* sleep; *gen. cúlada; bí re ina*
cúlada, he was asleep; *literally, in his sleep.*
 cogaid, *s. m. gen. ; nom. cogad,* war; *pl. cogaid and*
cogáda.
 coigeadaib, *s. dat. pl. ; nom. sing. coige, and -eada,* a pro-
 vince, a fifth.
 coiríche, *adv.* for ever (*time to come*), *asur ní b-fuirgíod*
ruaimneas iná comnuide coiríche, and he shall not
 get for ever (he shall never get) peace nor rest.
 coill, *s. f.* a wood; *gen. coille; pl. coillte.*
 cóimeuo, *v. a. imp.* protect, guard, keep, take heed; *inf.*
do cóimeuo, to guard; *as cóimeuo, pres. part.*
guarding.

- κοῖνᾶλλ, *s. m.* performance, execution, fulfilment; *gen.* κοῖνᾶλλ.
 κομαοῖν, *s. f.* company, a favour; *gen.* κομαοῖνε; ἄ ζ-
 κομαοῖν, along with, *literally*, in company of.
 κόμηριτᾶ, *s. m.* a mark, a symbol; *gen. id.*; *pl.* κομηριτ-
 υῖοε,
 κοῖνῶδῖλ, *s. f.* a convention, meeting; *gen.* κόινῶδῖλ.
 κόινῶδῖνγνε, *s. f.* stability, strength; *gen. id.*
 κοῖνῶδῖλτᾶ, *s. m.* foster-son, foster-brother; *gen. id. pl.*
 -δῖοε.
 κοῖνῶλυτ, *adj.* very fast, compact, or close; κοῖν, *here*, as in
many other words, is an *intensitive prefix*.
 κόινλᾶνν, *s. m.* a duel, a combat, fight; *gen.* κόινλᾶνν; *pl.*
id.; ἄ λᾶοῖτ ἡλ ζ-κοῖνλᾶνν θεᾶσαιη, O warrior of the
 hard fights.
 κοῖνλυᾶοδᾶη, *s. m.* company; *gen. and pl.* κοῖνλυᾶοδᾶη.
 κόιν-ῖνᾶοῖοῖτε, *s. m. gen. case*; *nom.* κόιν-ῖνᾶοῖοῖεᾶῖν, *from*
 κόιν, together, and ῖνᾶοῖοῖεᾶῖν, or ῖνᾶοῖοῖεᾶῖν, joy—
 common or mutual joy, congratulation.
 κόιννυῖοε, *s. m.* rest; *gen. id.*; also written κόῖννᾶῖοε,
 rest, a tarrying, a dwelling; *gen.* κόῖννυῖοε: μόρᾶν
 κόῖννυῖοε, much rest; *literally*, much of rest; ἄ ζ-
 κοῖννᾶῖοε, *adv. phrase*, always, continually.
 κόῖννυῖοε. *s. f. gen. case of foregoing*.
 κομόρηᾶῖν, *v. a. inf.* to prepare; *imp.* κομόρη, gather, as-
 semble.
 κομόρηταιη, *s. m. gen. of κομόρηταιη*, emulation; ἄν ὅᾶ
 ῖλεῖῖο κομόρηταιη ῖρη, these two feasts of emulation,
that is, one emulating the other.
 κόμπρᾶνᾶτ, *s. m.* a companion, comrade, associate; *gen.*
 κόμπρᾶνυῖοε; *pl.* κόμπρᾶνυῖοε and κόμπρᾶνᾶτ.
 κοῖρηᾶτ, *s. m.* a fight, conflict, combat; *gen. and pl.* κοῖ-
 ρᾶτ; ἄ ζυη ῖρη ἔ κοῖρηᾶτ ἄη ἄη ἔιννεᾶοδᾶη, κοῖρηᾶτ
 ροῖβ-νεᾶρητᾶη ὅο θεῖνᾶῖν, and the strife or
 combat upon which they resolved is, to make a con-
 tention (to fight) by their strong hands.
 κοῖρηᾶτ *v. n. inf.* to strive, to fight; *imp.* κοῖρηᾶτ.
 κόῖρηᾶτᾶμᾶη, *v. n. 1st per. pl. perf. tense*, we fought; κόῖ-
 ρᾶτᾶμᾶη ἡε ἔεῖλε, we fought with one another.
 κόῖρηᾶῖῖο, *s. m. gen. and pl.*; *nom.* κόῖρηᾶῖῖο, a discourse,
 dialogue; *prep. case pl.* κόῖρηᾶῖῖοῖβ.
 κόῖρηᾶῖνν, *s. m.* a division, point of meeting; ἄ ζ-κοῖρηᾶῖνν
 μο ῖρῖοε, in the hollow of my shield.
 κοῖτᾶ, *s.* a condition; *gen. id.*; *dat. pl.* κοῖτᾶῖβ.
 κοῖτᾶρηᾶζ, *s. f.* great pity; *gen.* κοῖτᾶρηᾶῖοε.

- conaib̄re, *s. dat. pl. emph. form* ; *nom. sing.* cu, a hound.
 éiriḡ b̄ruigean iori ḡá c̄oin̄so'm̄ c̄onaib̄re, *literally*, a quarrel sprung up between two hounds of my hounds, *viz.*, between two of my hounds.
- conailbe, *s. f.* love, attachment, friendship ; *gen. id.*
- conaire, *s. f. gen. and pl.* ; *nom.* conair, a way, a beaten road, a path.
- Conán, *s. m.* a proper name ; *gen.* Conáin. *See Note.*
- c̄oncaḡḡar, *v. a. irreg. perfect tense*, they saw.
- conganta, *s. m.* help, assistance, *gen. case* ; *nom. sing.* congant̄m̄ or congant̄ḡ, a verbal noun.
- congbála, *s. gen. case* ; *nom. sing.* congbáil ; ḡo c̄ean-ḡlḡḡar an lonḡ ḡo c̄uailiḡḡib̄ congbála an c̄uain̄ ; *literally*, they made fast the ship to the poles of support of the harbour (mooring-poles).
- congbar, *v. a. relative or historical present* ; *imp.* congab̄, keep, hold ; ḡo'n̄ t̄i c̄ongbar̄ na caḡḡa, to the individual (who) keeps the battalions ; *inf.* ḡo c̄ongbáil.
- c̄onnaic̄, *irreg. v. a. perfect tense*, he saw ; *imp.* feic̄ ; *inf.* ḡ'feic̄im̄.
- Connla, *s. m.* a proper name ; *gen. id.* ; one of the sons of Oidarmuro, to whom was given, as an inheritance, the shield of the latter.
- connaḡḡḡ, *s. m.* an agreement, a covenant ; *gen.* connaḡḡḡ ; *gen. also and more regular form*, connaḡḡḡa ; *pl. id.*
- contaḡḡairc̄, *s. f.* peril, danger ; *gen.* -te, *pl.* -teḡḡa.
- cor, *s. m.* a visit, occasion, a tune or twist, cast or throw ; an obligation, covenant, compact ; air̄ c̄or, so that, to the end that, by which means ; air̄ ḡon̄ c̄or, by any means, in any wise, at all.
- c̄or̄a, *adj. comp. degree of c̄oir̄* ; ḡḡur̄ m̄ḡr̄ c̄or̄a ḡuic̄ an uair̄ r̄in̄ ina ḡnoir̄, and (it) was not juster for you that time than now.
- cor̄n, *s. m.* a drinking-cup or horn, a goblet ; *gen. and pl.* cuir̄n̄ and cor̄n̄ ; *dat. pl.* cor̄naib̄.
- cor̄p, *s. m.* a body, a corpse ; *gen.* cuir̄p̄ ; *pl.* cor̄ip̄ ; *dat. pl.* cor̄paib̄.
- cor̄páin, *s. m. gen. and pl.* ; *nom.* cor̄pán, a little body.
- cor̄, *s. f.* a foot ; *gen.* cor̄e ; *pl.* cor̄a : re n̄-ár̄ ḡ-cor̄, by our side, alongside us.
- cor̄aib̄, *prep. case, pl. of foregoing.*
- cor̄ḡ, *s. m.* an impediment, hindrance, restriction ; *gen.* cor̄iḡ ; *pl. id.*
- c̄or̄ḡ (ḡo), *v. a. perf. tense*, he opposed ; *also the inf. mood.*
- cor̄ḡar, *s. m.* slaughter, havoc, overthrow ; *gen. and pl.* cor̄-ḡair̄ ; *gen. also* cor̄ḡair̄ḡa.

- ἔουατο, *v. n. irreg. perf. tense, of τείο, he went.*
 εουαλλιστοῖς, *s. f. prep. case, pl.; nom. sing. εουαλλ, a pole, stake, post; gen. εουαλλε; pl. εουαλλτε.*
 ἔουατο, *irreg v. a. perf. tense, he heard; imp. εουα, hear.*
 εουα, *prep. pron. to them.*
 εουατοῖς, *prep. pron. emph. form of εουατο, or εουατε, to thee.*
 εουατοῖς, *prep. pron. pl. to ourselves; emph. form of εουατοῖς, to us.*
 εουατοῖς, *prep. pron. sing. to myself; emph. form of εουατο, to me.*
 εουα, *indec. adj. meet, fit, comp. id.*
 εουατοῖς, *s. m. a band, bond, fetter, manacle; gen. εουατοῖς.*
 εουατοῖς, *pl. of foregoing.*
 εουα, and εουα, *prep. pron. unto her, unto it.*
 εουα, *s. f. a part, remnant, portion of food, a supper; gen. εουα.*
 εουατοῖς, *s. f. company; gen. εουατοῖς.*
 εουα, *num. adj. five.*
 εουα, *prep. pron. sing. unto him, unto it.*
 εουατοῖς, *indef. s. five persons.*
 εουατοῖς, *v. a. perf. tense, I rubbed; imp. εουατο; inf. εουατο.*
 εουατοῖς, *s. remembrance.*
 εουατοῖς *s. remembrance; ἢ ἕνεκα καὶ εουατοῖς κοῖν. ἔουατοῖς, there is not with us any remembrance so sad. καὶ is here used for εουα, any; κοῖν. ἔουατοῖς, equally, or so sad.*
 εουατοῖς, *s. a yoke, duty, obligation. See Note.*
 εουα, *v. a. imp. put; εουατο, perf. tense, hath, or has put; infin. εουατο.*
 εουα, *s. m. pl.; nom. sing. εουα, a surety, a guarantee.*
 εουατοῖς, *the perf. passive. was, or were put or sent, of, εουατο.*
 εουατοῖς, *v. a. 3rd per. pl. perf. tense, they put.*
 εουατοῖς, *v. a. present historical tense, or relative present, he puts or places.*
 εουατοῖς, *v. a. 1st per. sing. perf. tense, I have put or placed.*
 εουατοῖς, *v. a. 1st per. sing. perf. tense, emph. form, I myself have put or placed.*
 εουατοῖς, *v. a. 1st per. sing. future tense, I will put.*
 εουατοῖς, *v. a. imp. put, 2nd pers. pl.; εουατοῖς εουατοῖς εουατοῖς εουατοῖς, put a stop or check upon your arms.*
 εουατοῖς, *v. a. imp. 2nd per. sing. emph. form, put.*
 εουατοῖς, *v. a. imp. tense passive, was wont to be sent or put.*

- cymad̄, *s. m.* a hero, a champion; *gen.* cymad̄; *pl. id.*
 cúl, *s. m.* a back; *gen. and pl.* cúl; cúl-báire, a reserve,
 something held back.
 culad̄ócib, *s. m. prep. case pl.; nom. sing.* culad̄, suit,
 apparel; *gen. id. and culad̄; nom. pl.* culad̄oed̄ad̄.
 cum, *prep.* to, for, governs genitive.
 cumad̄, *indec. adj.* indifferent, equal: Δξυρ̄ ζο m-bad̄ cumad̄ lei
 cia an ceann ina o-teinḡeom̄ad̄ an b̄iad̄ oo cuipt̄i
 cúice, and that it was indifferent (or mattered not)
 with it, which head, into which came the food that
 was wont to be sent into it.
 Cumad̄ill. See under Fionn, "additional notes."
 cúm̄ouiḡte, *past part.* burnished, well-wrought.
 cumur, or cumar, *s. m.* strength, power; *gen.* cumair.
 Cymrac̄, *s. m.* a proper name; *gen.* Cymraiḡ.
 oá, *conj.* if, and sign of the cond., as oá b̄-feic̄fead̄ r̄ib, if
 ye would see.
 oá, *rel. pron.* who, which, that; what, that which, all that,
 as, oá o-táim̄is̄ r̄iad̄m̄ air, of all that, up to this time,
 came upon him.
 oá, a contraction of oo, *prep.* with the poss. pron. Δ, his, to his,
 to hers, to its, to their, as oá ōeunam̄ (=oo Δ
 ōeunam̄), to do it, literally, to its doing; also of the
prep. oé, of and Δ, as oá ξioilla, of his servant
 (=oé Δ ξioilla), and of the *prep.* oo, by, with, as
 oá ōeom̄ with his consent or concurrence; it also
 occurs compounded with the *prep.* oo, in its signifi-
 cation of on, upon, and the *rel.* Δ, which, as lá oá
 r̄iad̄ib̄ Fionn Δ o-team̄raiḡ, a day upon which Fionn
 was at Tara. Oá, is sometimes used instead of Δξ, the
 sign of the *pres. part.* (see oearuḡad̄.)
 oá, *card. adj.* two; lán Δ oá lám̄, the full of his two
 hands: oá, precedes and qualifies nouns. For an
 explanation of the distinction between the two forms
 oó and oá, see Second Irish Book, page 29.
 oáil, *s. f.* a meeting, a convention; *gen.* oáile.
 oáil, *v. a.* deal, give out; *inf.* oáilead̄; *perf. pass.*
 oáilead̄, was dealt-out.
 o'aim̄ōeom̄, *adv.* against, in spite of.
 oaim̄gean, *adj.* strong, firm, fortified; *comp.* oaim̄gne.
 oair, *s. f.* an oak; *gen.* oarac̄, *pl.* oarac̄ad̄, sometimes
 oairḡe.
 oairḡeal, *comp. adj.* white-coloured.
 oal̄ta, *s. m.*, a foster-son; *gen. id. pl.* oal̄taōa.
 oal̄taōair, *s. m.* fosterage, fostering; *gen.* oal̄taōair.
 oaim̄ra, *prep. pron. emph. form,* to myself.

- Ծահւր, *s. m.* proper name; *gen.* Ծահւր.
 Ծան, *s. m.* fate, destiny, lot; *gen.* Ծան; *pl.* Ծանտա.
 Ծան-օեր, after them.
 Ծան-իօնդալից, towards them.
 Ծօօմե, *s. m. pl.* of *ouine*.
 Ծար combination of Ծ, *relative pron.*, and իօ, *a sign of the perf. tense*, as Ծար չեալարդ which I have promised.
 Ծար, of which, upon which, whose, whereof, to or of whom or which, *i.e.* օե or օօ, *the prep.* և, *the rel. pron. which usually becomes* ար *when placed before իօ a sign of the perf. tense*.
 Ծար, of our (= օե, *prep.* of, and ար, *poss. pron.* our); to our = օօ, *prep.* to and ար, *poss. pron.* our).
 Ծար, *prep.* by, through; used in *swearing*, as Ծար Եար Լամալբրե, by your hands.
 Ծարա, *indec. ord. adj.* second; ան Ծարա հ-սար, the second time.
 ԾարաԵ and ԾարԵ, *dat. of the rel. pron.* և, to or for whom or which, իօ *the sign of the perf. and* Ե *the past tense of assertive verb* ար, as ԾարաԵ ար Երու օօ ԵԵԵԵԵԵ, for whom it was easier to give eric.
 Ծար Լիօմ, *impers. verb*, it seems to me, methinks, I know.
 օե, *prep. pron.* of him; *prep.* of; օե ին, thereat.
 օեԵԵԵԵ, *s.* dispute, a debate.
 օեԵԵԵԵ, *v. n. irreg. imperf. subj. of* Եր, go, escape; չօնԵԵԵԵԵԵԵԵ օեԵԵԵԵԵԵ, so that a man did not escape; իօնուր չօ ն-օեԵԵԵԵԵԵ ԵԵԵԵԵ ԵԵԵ փիօն, so that he (Diarmuid) went a great distance over Fionn. *The conj.* չօ *requires this mood after it instead of the imperf. of the indic. which is* ԵրԵԵԵԵ.
 օեԵԵԵԵԵ, *adj.* difficult, hard; *comp.* օեԵԵԵԵԵ
 օեԵԵ, *adj.* good, used only in composition, as the first part of a compound word, as օեԵԵ-Լաօօ, a good warrior, in contradistinction to օրօօ, bad; օեԵ is substituted for օեԵԵ, when placed before nouns whose first vowel is slender.
 օեԵԵ-մնա, *s. f. gen.* of a good wife; *pl. id. nom.* օեԵԵ-ԵԵԵ.
 օեԵԵ, *s. f.* visage, countenance, face, form, frame, figure; *gen.* օեԵԵ; *dat.* օեԵԵ.
 օեԵԵԵԵ, or օեԵԵԵԵԵ, *v. s.* doing; *gen.* օեԵԵԵԵԵ.
 օեԵԵԵ, *s.* notice, remark; *gen. id.*
 օեԵԵԵ, *adj.* sure, certain, true; օր օեԵԵԵԵ Լիօմ, since it is sure with me, since I am persuaded or certain; when prefixed to nouns whose first vowel is slender it is written օե իԵ.

- ὁδαρῖβ, *v. a.* prove, confirm; *infin.* ὁδαρῖβαῶ.
 ὁδαρῖβῆράιτρεᾶς, *s. m. gen. pl.* of ὁδαρῖβῆραῶται, a brother;
gen. sing. ὁδαρῖβῆράτῃ; *pl.* -ράιτρεᾶς.
 ὁδαρῖβῆται, *v. a. imp. pass. or pres. pass.* of ὁδαρῖβ;
 ὁδαρῖβῆται οὐμν τ-ύηλυθε, let thy blows be proved to us.
 ὁδαρῖς, *adj.* red, bloody, sanguinary, intense, inveterate, severe, great; *comp.* ὁερῖς.
 ὁδαρῖς-λαρῖᾶς, *comp. adj.* red or crimson flaming.
 ὁδαρῖς-ῖαῶται, *comp. s. m. pl.*; *nom.* ὁδαρῖς-ῖαῶται, a sanguinary fight; ὁδαρῖς is here used as an intensitive.
 ὁεᾶρη, *irreg. v. a. subj. perf.* of ὁεᾶν, or ὁευν, do, make.
 ὁεᾶρῖξᾶς, *pres. part. and inf.* of ὁεᾶρῖξ, *v. a.* prepare, get ready; ὁά η-ὁεᾶρῖξᾶς, in their preparation, *i. e.*, preparing them, same as ᾶξά η-ὁεᾶρῖξᾶς.
 ὁεῖς *num. ord. adj.* ten.
 ὁεῖο, *s. f. dat.* of ὁεῖο, a tooth; *gen.* ὁεῖοε, *pl. id.*
 ὁεῖο-ξεᾶς, *comp. adj.* white-toothed.
 ὁεῖξεᾶς, *adj.* last; *comp.* -ᾶξε.
 ὁεῖλλῖξ, *v. a.* leave, part from, separate; ὁεῖλεοῶται, *cond. 3rd. pers. pl.* they would separate; ξο ηᾶς η-ὁεῖλεοῶται, that they would not separate.
 ὁεῖμν, *adj.* certain, sure, true; ξο ὁεῖμν, *adv.* certainly, truly; ἡ ὁεῖμν ἡομ, I am sure.
 ὁεῖμν, *v. a. 1st pers. sing. pres. tense*, I do, for ὁευνᾶμ; *imp.* ὁευν.
 ὁεῖμν, *v. a. imperf. of ὁευν*, I used to do or make: the *imperf. of this verb*, as formed from ξηῖο, is more generally used.
 ὁεῖμν, I myself say; *pres. emph. of ᾶται*.
 ὁεῖν, see ὁδαρῖβ.
 ὁεῖνῖβῆραῶται, *s. f. gen. sing.* of ὁεῖνῖβῆραῶται, a sister; *pl.* ὁεῖνῖβῆραῶται.
 ὁεῖραῶ, *s.* the end, rear, the last.
 ὁεῖραῶ, *irreg. v. a. imperf.* was or were wont to say; *imp.* ᾶται, *inf.* ὁο ῖαῶ, to say; ὁεῖμν, *1st pers. sing. present emph. form*, I myself say.
 ὁεῖροῖς, *adj.* little, slight, poor, weak; *comp.* -ῖε.
 ὁεῖρῖς, *adj. gen. mas.* of ὁδαρῖς, red; ᾶ ξοῖ ὁεῖρῖς, of the red javelin.
 ὁεῖρ, *comp. prep.* after; ὁά η-ὁεῖρ, after them.
 ὁεοῶ, *s. f.* a drink; *gen.* ὁεοῶ, *dat.* ὁεοῶ, *pl.* ὁεοῶ.
 ὁεοῖξ, *adv.* therefore, for the sake of; ῖα ὁεοῖξ, at length, at last, after all, finally.
 ὁεοῖμ, *s. f.* will, consent, accord; *gen.* ὁεοῖμ.

- Ծեւն, *irreg. v. a.* do, make; *imperf.* ճնո՞ւնն and Ծեւնո՞ւնն; *perf.* ու՛ցնեալ, *inf.* Ծեւում
 Ծի, *prep. pron.* to or for her; Ծի, of it; *placed before verbs, participles, and adjectives it is a negative particle.*
 Ծիձ՛ջ (ձ), *comp. prep.* after; Ը՞ծ Ծիձ՛ջ, after thee; Ինձ n- Ծիձ՛ջ, after them.
 Ծիարմուտ, *s. m.* a man's name—the hero of the tale; *gen.* Ծիարմութ. *For an account of the race of Diarmuid, see additional notes.*
 Ծուր, *indef. s.* two, a pair, also Ծիր.
 Ծիբբարձ, *s. m.* a rebel; *gen.* Ծիբբարձայ՛ջ, *pl.* -ձիջե.
 Ծիբբարձ, *s. f. gen. of* Ծիբբարձ, rebellion, anger, indignation, vengeance.
 Ծիբբե, and Ծաօիբբե, *prep. pron. emph. form,* to ye or you.
 Ծիջե, *s. f. gen. of* Ծեօ՛ժ.
 Ծիջեօլա՞ծ, *v. a. future 1st pers. sing.* I will avenge; *imp.* Ծիօջձիլ: Ճօ n-Ծիջեօլա՞ծրձ մե քե՛ն Ճօ մա՛ւ՛, that I will avenge myself well.
 Ծիլբբե, *adj. emph.* fond, dear, beloved.
 Ծիոննե, *emph. prep. pron.* to us, of us.
 Ծիօճան, proper name, *gen.* Ծիօճան.
 Ծիօջձիլ, *v. a.* revenge; *inf.* Ծիօջձիլ; Ծիօջլա՞ծրբբե, *2nd. pers. pl. imp.* avenge ye, do ye avenge.
 Ծիօջձիլ, *s. f.* damage, destruction, harm, injury; *gen.* Ծիօջձիլ.
 Ծիօջձիլա՞ժ, *adj.* hurtful, noxious; *comp.* Ծիօջձիլայ՛ջե.
 Ծիօլ, *s. m.* satisfaction, redress, propitiation, remuneration; *gen.* Ծիօլ, Ծօ Եւարբա՛ծ քե Ծիօլ Ծամրձ, he shall give me satisfaction; sufficiency *as,* Եան քեմ Ծօ Ծիօլ Ծիօ՞ժ, do you yourself cut-off your sufficiency of them (i.e., the berries.)
 Ծիօմձօւմ, *adj.* idle, foolish, frivolous; *comp.* -նե.
 Ծիօնճանտձ, *v. a. 2nd pers. sing. cond. of* Ծեւն, do, make; նա՞ժ n-Ծիօնճանտձ ի Ճօ Երձ՛ժ, that thou wouldst never have made it.
 Ծիօնճմձիլ, *s. f.* a match, an equal; *gen.* Ծիօնճմձիլ.
 Ծիօնճնա՞ծ, *v. a. cond.* would make; *imp.* Ծեւն.
 Ծ'իօնրբայ՛ծ, *comp. prep.* to, towards; Ծձ n-իօնրբայ՛ծ, towards them; *irreg. infin. of the verb* Իօնրբայ՛ջ, attack, approach.
 Ծիօրբարմու՛ջ, *s. m.* a proper name.
 Ծիօտրձ, *prep. pron. emph. form,* from thyself.
 Ծիտ՛ժեանայ՛ջ, *v. a.* behead, decapitate.
 Ծիտ՛ժիօլլ, *s. m.* endeavour, utmost, best; *gen.* Ծիտ՛ժիլ.
 Ծիտրբբե, *s. f. emph. form* want, loss, need; *gen.* Ծիտրբբե.

- ðiulc, *v. a. perf. tense* of ðiul, deny, refuse, oppose.
 ðliḡeab, *impers. verb conditional used passively; pres. pass.*
 ðliḡceap, it is lawful; ðo ðliḡeab ðuircē, it would
 be right or lawful for you, you ought or have a
 right.
 ðo, *to or by, the prep. used with the dative absolute, as*
 ap n-a paicrin ðo Chonan, Conan having observed
 it, *literally*, upon the observing of it (i.e. a, refer-
 ring to cnum, which is fem. and consequently does
 not affect the initial letter of the word following), by
 Conan.
 ðo, *prep. of, as* ðo na caoraib of, the berries; for, *as*
 no baín re na caora ðo ḡrainne, he plucked the
 berries for Grainne; with, *as* ðo beapraib, with darts.
 ðo, *a sign of the infinitive mood, as* ðo coimeus, to guard,
and of the perf. as, ðo báada, they were, *and some-*
times of the present, future, and conditional, as, ðo
 beim, I give; ðo ḡeubair, thou shalt obtain; ðo
 beuprad, he would bring.
 ðo, *poss. pron. your, thy, as* ðo ceannra, your own head;
prep. pron. to him, or it.
 ðo, *placed before adjectives, signifies ill, and is sometimes*
equivalent to the English prefix in or un, but before
participles it adds the meaning of difficult, hard, or
impossible, and prefixed to substantives it is an
intensitive particle.
 ðob, *for* ðo bað or buð, it was, *past tense of assertive verb*
 ir; ir linn ðob aic, it is pleasant it was with us; aic
 is here an *adj. meaning* pleasant, pleasing, joyful,
 glad.
 ðo briaḡ, *comp. conj. because;* ðo briaḡ ḡra, because that
 since that.
 ðóbriaón, *s. m. great grief, sorrow, or sadness; gen.*
 ðobriaón, *pl. id.*
 ðocaide, *comp. degree of the adj. ðoca likely, probable,*
 de, *is affixed as a sign of the comp., the preceding vowel*
being thrown in to comply with the rule caol le caol.
 ðocair, *s. m. hurt, loss, mischief; gen. ðocair, pl. id.*
 ðoo, *a compound of the prep. ðo, with, for, or de and the poss.*
pron. ðo, thy, as ðoo coigere, for thy love; ðoo
 ðeoin réin, with your own will.
 ðoḡraionn, *s. f. anguish, perplexity; gen. ðoḡrainne, pl.*
 ðoḡrainneada; lán ðo ðoḡraionn, full of anguish.
 ðóib, *comp. pron. to or for them; the o is aspirated when*
the preceding word ends in a vowel, or aspirated conso-
nant; in other situations it remains unchanged.

ὄριόν, *adj.* hostile.

ὄριζή, *s.* a flame.

ὄριβέ, *s.* sorcery, *gen. id.*

ὄριον-ιονζανδᾶ, *comp. adj.* brownnailed.

ὄριρεοίη, *s. m.* a doorkeeper, *gen. ὄριρεοίη.*

ὄρις, *s.* sufficiency, fill, plenty.

ὄρι δᾶ, *adv.* presently, to the presence, before; ὄρι ὄρι,
adv. by day.

ὄριον, *a compound of the prep. ὄρι of or ὄρι and the poss. pron. ὄρι,* my.

ὄριον, *s. m.* the world; *gen. ὄριον, pl. id.*

ὄριον, *a union of the prep. ὄρι, or ὄρι, and ὄρι, the.*

ὄριον, *s. m.* a proper name.

ὄριον, *adj.* brown; ὄριον-ριδᾶ, *comp. adj.* brownish red.

ὄριονχᾶ, *s. m.* proper name; the eldest son of Diarmuid.

ὄριδᾶ and ὄριδᾶ, *adj.* black, dark, dusky, *comp. id.*

ὄριον, *s. m.* a fist; *gen. ὄριον, pl. id. and ὄριον.*

ὄριον, *s. m.* a door, a gate, boundary, *gen. ὄριον, pl. ὄριον.*

ὄριονριονδᾶ, *adj.* foul or ill to behold or look upon.

ὄριονριονδᾶ, *part.* indissoluble, difficult to be loosed.

ὄριονδᾶ, *s. f.* magic. sorcery, divination; *gen. ὄριονδᾶ.*

ὄριονδᾶ, *s. m. gen. of ὄριονδᾶ, the black thorn or slow-tree.*

ὄριδᾶ, *adj.* bad, evil, *used only in composition as the first part of a compound word, and is written ὄριδᾶ before words whose first vowel is slender. It has also the meaning of the English prefixes in and un.*

ὄριδᾶ-ριδᾶ, *s. f. dat. of ὄριδᾶ, deformity; gen. ὄριδᾶ-ριδᾶ.*

ὄριδᾶ-ριδᾶ, *s. f. dat. of ὄριδᾶ-ριδᾶ, faint-heartedness, low spirits, languor, gen. ὄριδᾶ-ριδᾶ (see ὄριδᾶ).*

ὄριον, *s.* a spell.

ὄριον, *s. f.* a company, a tribe, *gen. ὄριον.*

ὄριον, *s. m.* back, *gen. ὄριον, pl. ὄριον.*

ὄριον, *s. f.* proper name; the daughter of Diarmuid.

ὄριον-ριδᾶ, *s. m.* a caul or covering for the head; *gen. and pl. ὄριον-ριδᾶ; in a compound word the 2nd part only changes to express its relations by case to other parts of the sentence, except where it is necessary to comply with the rule ὄρι ὄρι ὄρι ὄρι ὄρι ὄρι.*

ὄριδᾶ, *s. m.* difficulty, strait, sorrow.

ὄριδᾶ, *v. a. perf. of irreg. verb ὄριδᾶ, say; ὄριδᾶ, 3rd pers. pl. perf, they said.*

- Ουβέδαιη, *s. m.*, proper name; *gen.* Ουβέδαιηη.
 Ουβρορ, *s. m.* proper name, *gen.* Ουβροριρ.
 ούιλ, *s.* a wish, desire, hope.
 ουιλλεός, *s. f.* a leaf; *gen.* ουιλλεόιζε, *dat.* ουιλλεόιζ
pl. ουιλλεοζα.
 ουιηε, *s. m.* a man, person; *gen. id. pl.* οδοιηε, ουιηε
 ειζιη, a certain person, somebody, someone.
 ουιηη, *s. m. gen.* of οοηη.
 ούιριζ, *v. n.* awake, *inf.* ούριζαδ.
 ουιτρε, *prep. pron. emph. form.* to thee.
 ουλ, *v. n. infin. of irreg. v.* τειρ, go; *s. m.* an excursion, an expedition; *gen.* ουιλ.
 ούν, *s. m.* a fort, *gen.* ούνη and ούηα, *pl. id.*
 ούτταρ, *s. m.* the place of one's birth, one's native country; *gen.* ούτταριρ.
 ούτταττ, *s.* diligence, assiduity, zeal; *gen.* ούτταττα.
 ε, *pers. pron. acc. case,* him, it.
 ε, *pers. pron.,* he it; *the nom. case when used with the assertive verb ηρ, and also with passive verbs.*
 εατταττ, *s. m.,* a servant, messenger, post-boy, courier; *gen.* εατταττ; *pl.* εατταττιζε; ηο βάοαρ τριαρ εατταττ ασο 1 ζιολλαιθε, *literally,* three messengers were at them, *i.e.* attendants. They had three messengers, *i.e.* attendants. *Observe that τριαρ influences εατταττ in the sing. number, but that ζιολλαιθε, in apposition to it, is in the plural.*
 εαττα, or εατταδ. *s. m.* an adventure.
 εαδ, *pers. pron.* he, it; *always used with the verb ηρ, expressed or understood:* ηί η-εαδ, it is not.
 εαοηαιβ, *prep. pron.* between ye or you.
 εαοηαιηη, *prep. pron.* between us.
 εαζηα, *s. f.* fear, terror, timidity; *gen. id.*
 Εαηηηηη, *s. f. gen.* Εαηηηηηα, a proper name.
 εαηβαλλ, *s. m.* a tail; *gen.* εαηβαλλη, *recte,* ηαη-βαλλ, *from* ηαη, behind, and βαλλ, a member.
 εαηηηαιθε, *s. pl. of εαηηηηηα,* an obsolete sub., a cup.
 εαη, *s. m.* a waterfall, cascade, a cataract, *gen.* εαηηα, *pl. id.*
 εαη, a negative particle, which gives an opposite meaning to the words to which it is prefixed, as in the following instance.
 εαηβα, want, destitution, loss; *gen. id. pl.* εαηβαηθε or εαηβαδ, α η-αη ηζυη α η-εαηβα, their slaughter and destitution.
 εαηηαοιη, *from* εαη, not, and ηαοιη, smooth, the wrong side or inside of anything.

εαρζοάιμοιβ, *s. dat. pl.* of εαρζαμα, foe, from εαρ, a neg. particle, and αιμοε, *pl.* of αμα, friends.

εατορηα, *prep. pron.* between them.

εισεαδ, *s. m.* armour, clothing; *gen.* εισοδ; *more regular form* εισιζτε, *pl. id.*

εισοδ, *gen.* of foregoing.

εισιον, *s. m.* force, distress, strait; also ειζεαν and ειζιν: *gen.* ειζιν.

ειζεαν, *see* foregoing.

ειζεαμ, *s. f.* a shout, cry, call, *gen.* ειζμε, *pl. id.*

ειζιν, *gen.* of εισιον and ειζεαν.

ειζριβ, *s. prep. case* of ειζρε, a bard or poet; βεαζαν ο'ειζριβ, a few of the bards.

ειλιοτρομ, *s. m.* a hearse, bier, a coffin; *gen.* ειλιοτρομ.

ειλλ, *s. f., dat. of,* ιαλλα leash, a thong, a latchet, *gen.* ειλλε.

ειμφεαδτ, *adv.* at once; α η-ειμφεαδτ, together, with.

ειμικ, *s. f.* ransom, fine, eric (money fine, principally for murder), retribution, restitution; *gen.* ειμικε, *contracted, form of* ειμικε, τιλλε ειμικε, more eric, *literally,* more of eric.

ειμυζ, *v. n. imp.* arise; ειμυζ, *perf.* went; ειμυζ Οιλιολλ Ολυμ Δμαδ Οιλιολλ Ολυμ went forth.

ειμυζιδ or ειμυζιδ, to arise, *infinitives of* foregoing.

ειμυζιδεαρ and ειμυζεαδεαρ, *v. n. perf. 3rd pers. pl.* they arose.

ειμυζιρρε, *v. n. perf. 2nd pers. sing. emph. form,* thou didst rise or you arose.

Ειμυζρε, *emph. form of imp.* ειμυζ. Ο'ειμυζ, *the perf. tense,* he arose.

Ειμιοηη, *s. f. gen. case;* also Ειμεαηη, *nom. sing.* Ειμε Ireland; *dat.* Ειμιοηη.

ειηλιαδ, *s. m.* destruction, slaughter; *gen.* ειηλιζ.

ειρ, *prep.* after, behind *from* an obsolete sub. signifying a trace or track; ταρειρ, *comp. prep.* after *literally* in the track of.

ειρεαν, *pron. emph.,* he himself.

Εοδαδ, a man's name, *gen.* Εοδαδ.

Εοζαη, a man's name.

ευετ, *s. f.* an accident causing sorrow, catastrophe; *gen.* ευετα.

ευο, *negative particle in composition = not.*

ευοα, *s. gen. case* of ευο, jealousy, envy, suspicion.

ευοαηη, *s. m. gen. case* of ευοαηη, the forehead.

ευοτρομ and εαοτρομ, *adj.* light, nimble, brisk.

ευζ, *in composition equals* "in," or "un," not.

- euzcomlann, *s. m. gen. of euzcomlann*, oppression, in justice, injury.
- euzcór, *s. f. wrong, injustice; gen. euzcór, from euz, "in" a neg. par., and cór, justice.*
- euzmuir, *comp. prep. without: Δ n-euzmuir na fleibe rín, without that feast.*
- euluis, *v. n. fly, escape: o' euluis, he fled.*
- éunaimil, *adj. bird-like, light as a bird.*
- rá or raoi, *prep., under, as ráfeirg, under anger; about, upon, or along, after a verb of motion, as no rín an fió iarraidinn no bá rá céann an ácáig, the ring of iron stretched which was upon the head of the giant; go m-bad élor rá imcían an báilé, so that it was heard about the distant parts of the town; rá éoig, adv., finally, at last; rá n-a cómaidir, in his presence; rá cómaidir adv. before; rá éirnead, adv. at length, lastly, rá céuoóir, adv. immediately, at once.*
- rá, *indic. mood, perf. tense of assertive verb ir, used for bá, it was; o'foráil uoirur rá nepra óo, he opened the door which was nearest to him.*
- rá céann, *comp. prep. for; uil rá céann an gáódir, to go for the hound.*
- rao, *s. tall, long; gen. rao; dir rao, entirely; Δ b-rao ó, far from.*
- ráo, *a contraction of prep. rá and poss. pron. oo, thy.*
- rág, *sometimes fui, irreg. v. ac. imp. find, obtain, get; infin. o'rágail or o'rágbáil, perf. fuair, pres. rágaim or gaim, cond. gáidinn or gáidinn, pass. infin. le rágail, to be found; báir o'rágail, to die.*
- rág, *v. a. imp. leave, quit, forsake, desert; imp. emp. rágra; infin. o'rágbáil, gur rág, so that he left; nírágra, I will not quit; another form of this verb is rágaib, and sometimes fúig.*
- rágaib, *v. a. imp. leave, quit, forsake, abandon; o'rágaib, perf. he left, gur rágaib, so that he left; no rágbaoar, 3rd pers. pl. perf., they left; rágbao, 3rd. pers. pl. pres. they leave; rágbamaoirne, cond. 1st. pers. pl. emph. we would leave; rágbam, or rágbamaoir, let us leave; rágbair, pres. historical leaves.*
- rágail, *v. a. infin. of rág; v. s. getting, obtaining, finding, naé b-féirir Δ b-rágail, that it is not possible their obtaining or to obtain them; also rágbáil.*

- ράζβάλ, *v. s.*, leaving, quitting, forsaking; ἀπὸ β-ράζ-
 βάλ or ἀξ ράζβάλ, upon leaving; *the infin. of* ράζ.
 ράζραο, *v. a. 1st. pers. sing. fut.* I will leave; *ní* ράζραο, I
 will not leave.
 ραιρεαὸ, *v. a. cond.* would see; *imp.* ρεῖο.
 ραιρῖν, *v. a. infin. and part of* ρεῖο, see; *also* ρεῖορῖν.
 ραιο, *s. f.* length; ἀν ραιο, as long as, whilst.
 ράιλτε, *s. f.* welcome; *gen. id. pl.* -τιγε and -τεαὸα.
 ράιλτιξ, *v. a.* welcome, salute; *infin.* ράιλιύξαὸ; ράιλτιξεαρ
hist. pres., welcomes.
 ραιρη, *v. a.* watch, guard; *infin. id.* ὄσο ραιρη, to watch thee.
 ραιρηγε, *s. f.* sea; *gen. id.*
 ραιρηέιρ, *v. a.* relate, publish; *infin. id.*
 ραιτῆε, *s. f.* an exercise ground, or green, a lawn, a plain,
 a field; *gen. id.*
 ραιτῆεαρτ, *comp. s. f.* skilled knowledge, from ράτ, *s. m.*
 skill, wisdom, and ῆεαρτ, *which here signifies*, judg-
 ment, discernment.
 ράλα, *s. f.* displeasure, spite, grudge, treachery.
 ράμ, *contraction of prep.* ρά, and *poss. pron.* μο.
 ραν, *v. n.*, stay, wait, await; *infin.* ὄ'ραναιμῖν or
 ὄ'ρῖναιεῖ; ἕο β-ρανραὸ, *cond.*, that he would stay;
 ἠὶόρ ραν, he did not await; ραναρ, *pres. hist.*, stays,
 remains.
 ράν, *contraction of prep.*; ρά or ραοῖ and ἀν, the; *properly*
 ράν or ραοῖ ἀν.
 ράναὸ, *s.* an incline, a descent; *gen.* ράναῖὸ.
 ραοβαιρ, *s. m. gen.*, of ραοβαρ, the edge of a sword; ἰολῆραο-
 βαιρ, various sharp-edged weapons; ὄο ἠιξῆεαρ
 ραοβαιρ-ῆεαρ ἀμ ἔιμειὸλλ, he wrought sword dex-
 terity round about.
 ραοβαρ-ῆεαρ, *comp. s. m.*, sword dexterity, a skilful display
 of swordsmanship; ῆεαρ, a feat.
 ραολάν, *s. m.* proper name; *gen.* ραολάιν.
 ράρ, *contraction of prep.* ρά or ραοῖ and *relative pron.* ἀ
 (αρ before *perf. tense of verbs*) as εἰρησ ἀν ράτ ράρ
 εἰρησὸ ἠα ἕεαρτ ἠν οἰμ, what is the reason for
 which these bonds were put upon me?
 ραρραὸ, *s.* a company; ἠνα ραρραὸ, in his company.
 ράρ, *v. n.* grow, increase; *infin. id.* ἠο ράρ, *perf.*, he grew.
 ράρ, *s.* growth, increase.
 ράραε, *s. m.* a desert, wilderness; *gen.* -αῖξ, *pl.* -αῖγε and
 ράραεα.
 ράρραὸ, *v. a. infin.* to squeeze, press, or wring; *imp.* ραιρξ.
v. s. m. a squeeze, a wringing.

- ράτ, *s. m.* cause, reason; *gen.* ράτα, *pl. id.*
 ράταc, *s. m.* a giant, prudence, skill; *gen.*-τάτξ, *pl.*-τάτξε,
 ζο ράταc, with skill; *adj.* mighty, powerful.
 ρεαc or ρευc, *v. a.* look, examine, view, behold, compare;
irreg. infin. ο' ρεαcαιμ or ο' ρεαcαιμτ, ο' ρευc, *perf.*
 he looked, πο ρευcαδ, *perf. pass.* was examined;
 ρεαcαρ, *perf.* I have seen; νί ρεαcαρ, I have not seen;
 ναc β-ρεαcαιδ, that he saw not; οοο ρευcαιμ, to see
 thee.
 ρεαcτ, *s. f.* time, place, turn; *gen.* ρεαcτα; αν τρεαρ ρεαcτ,
 the third time.
 ρεαδ, *s. f.* length, duration, continuance; αιρ ρεαδ, *comp.*
prep., during.
 ρεαδαρμαρ, *def. v.* we know; *used only negatively, as*
 ρεαδαρμαρ, we know not.
 ρεαδμα, *gen. of* ρειδμ, *s. m.* exertion, effort, service, use,
 power; *pl.* ρεαδμanna, λυcτ ρεαδμα, fighting men;
 τρειν-ρειδμ, a mighty effort.
 ρεαλλ, *s. f.* treachery, deceit; *gen.* ρειλλε.
 ρεαρ, *v. n. and a.* rain, pour, give, send, happen; *infin.*
 ο' ρεαρcαιμ, ο' ρεαρ, *perf.* he gave; πο ρεαραδ, *perf.*
pass., was poured out, was made.
 ρεαρann, *s. m.* land, ground, country; *gen.*-αιμν.
 ρεαρξ, *s. m.* anger; *gen.* ρειρξ.
 ρεαρξαc, *adj.* wrathful, angry.
 ρεαρτ, *s. m.*, a grave, a tomb, a trench; *gen. and pl.*, ρεαρτα
 ρεαρξαρ, *pres. hist.*, grows angry, *modern* ρεαρξαρ.
 ρεαρρ, *adj.* better; *irreg. comp. of* μαιc, good; ιρ ρεαρρ
 λιομρ, I myself prefer.
 ρεαρρηνα, *s.* proper name; *gen. id.*
 ρεαρραιο, *s. f.* a spindle; λυρξ-ρεαρραιο, a club.
 ρεαρ, *see* ριορ; *v. a.* know, *infin.* ο' ρεαρ or ο' ριορ, to know.
 ρεαρ, *s. m. gen. of* ριορ, intelligence, knowledge.
 ρεαρρα, *adv.* henceforth, in the future.
 ρεαρραινρη, *cond. 1st. pers. sing.*, I would know; *imp.*
 ριορ or ρεαρ.
 ρειc, *irreg. v. a. imp.* see; *pres.* cιμ, cιδιμ, ραιcιμ or
 ρειcιμ, *imperf.* cιδιμν, *perf.* cονναρcαρ, *infin.*
 ο' ραιcιμ or ο' ρειcιμ, *subj.* ραιcιμ; οδ β-ρειcρεαδ
 ριβ, if ye would see, ζο β-ρειcριμιρ, that we may see.
 ρειοιρ, *s. f.* power, ability; ιρ ρειοιρ λιομ, it is possible
 with me, I can, νί ρειοιρ α ιμαρβαδ, it is not pos-
 sible to kill him, he cannot be killed, πο ιμνιρ ρε ναρ
 β-ρειοιρ βυαδ οο βρειc αιμ, he said he could not
 conquer him.

feòm, *s. f.* power, exertion, effort; *gen.* feòma, *pl.* feòmeàna.

feòmláioir, a strong effort.

féin, self, an emphatic affix of the personal and poss. pronouns and of prep. pronouns; o'fíl féin, he himself returned.

fenne, the Fenii, *s. f. gen. and pl. of* fiann.

feirs, *s. f. dat. of* fear, anger, *gen.* feirse.

féirre, *adj. comp. degree of* maic, féirre being put for feáirre on account of the slender vowel e following, and oe, of; the better of.

feirse or feirte, *s. f.* accommodation, entertainment; Δ ουδαιρε ηε η-α λυετ feòma Δ long oo éur Δ b-feirse, he told his fighting men to put his ship in equipment.

feolháig, *s. m. gen. of* feolháic, flesh meat.

feolrghaoilte, *comp. adj.*, flesh-rending.

feuroao, they have been able; níor feuo, he could not, he was unable; no innir náir feuo rir, he said that it was not possible with him, *i. e.* he was not able; feuoaim, I can, I am able; feuroáio rib, it will be able with ye.

feuruaicne, *comp. adj.*, grass-green.

feuroa, *s. m.* a feast; *gen. id.*, *pl.* feurtaio.

fiac, *s. m.*, obligation, debt; *pl.* fiaca, *prep. case pl.* fiacaib; ná cuirre o'fiacaib orim, do not put your obligations upon me; do not compel me.

fiacriac, *s. m. gen. of* fiacria, a man's name; Tireragh, county Sligo.

fiad, *s. m.* a deer, a stag; *gen.* fiadio.

fiadac, *s. m.* a hunt; *gen.* fiadag.

fiadnair, *s. f.* witness, testimony; *gen. id.*; Δ b-fiadnair *comp. prep.* in presence of, before.

fiarraig, *v. a. imp.* ask, inquire, question; *irreg. infn.* o'fiarraigib, *perf.* o'fiarraig, or no fiarraig, he asked; fiarraigeas, *pres. hist.* inquires, asks; no fiarraigeas, they asked.

fiarboic, *s. f.* a hunting lodge; *gen.* fiarboicte.

fiann, *s. f.* a soldier of the ancient Irish militia; *gen.* fenne, *pl. id. and* fianna; fianna éirionn, the Irish Militia founded by Fionn Mac Cumhail; fiannaib, *prep. case, pl.* Δ b-fiannuigeact, among the Fenians.

fiannuigeact, *s. f.* Fenian order or company.

fiob, *s. f.* a ring, rod, switch.

fil, *v. a.* turn; *infn.* filleab, no filleasair tar Δ n-air, they returned.

- ριόκμαρ, *adj.* fierce, cruel; *comp.* -αιρη.
 ριόβδα, *s. m.* a wood; *gen. id. pl.* -αιθε.
 ριον, *s. m.* wine; *gen.* ριονα.
 ριονν, *s. m.* a man's name; *gen.* ριnn; ριονν Mac
 Cuiάιλ, *see additional notes.*
 ριον, *adj.* true, genuine, sterling, honest; *an insensitive prefix.*
 ριονάοιμ, *comp. adj.* truly gentle.
 ριονόοιμευο, *v. a.* carefully keep or guard well; *inf. id.*
 ριονεολάδ, *comp. adj.* very learned.
 ριονεολυρ, *s. m.* enlightenment.
 ριονξράνα, *comp. adj.* exceedingly ugly.
 ριονλαοό, *s. m.* a true hero; *gen.* -λαοιό.
 ριονμαμειτ, *s. f.* the firmament.
 ριονμυλλάδ, *s. m.* the very top, the summit of a hill.
 ριοντρυαδξ, *comp. adj.* truly or exceedingly pitiful.
 ριονυιρζε, *s. m.* spring water; *gen. id.*
 ριορ, *s. m.* knowledge, word, intelligence; *gen.* ρεαρ; ρο
 κυρεαδ ριορ, word was sent; *v. imp.* *see* ρεαρ.
 ριρ, *s. m. pl.* of ρεαρ, a man.
 ριρξλι, *comp. adj.* very cunning, from ριον, which before a
 slender vowel becomes ριρ and ξλι, *adj.* wise, prudent,
 cunning, crafty.
 ριρinne, *s. f.* truth; *gen. id.*; αν ριρinne, the truth.
 ριρ, *see* ριορ.
 ριρε, *s. f.* a dream, an art, divination; *gen. id.*
 ριτće, *card. adj.*, also ριτσο, twenty, a score.
 ριτćиллe, *s.* the game of chess; *gen. id.*, ρεαρ ριτćиллe, a
 chessman.
 ριτćиoll, *s. f.* a chessboard; *gen. and pl.* ριτćилл and ριτ-
 ćиллe. For an interesting reference and description of
 the ριτćиoll *see* "additional notes."
 ρλαιτ, *s. m.* a prince, a lord; *gen.* ρλατa; *pl.* ρλαιτε.
 ρλεαδ, *s. f.* a feast, a banquet; *gen.* ρλειθε, *pl.* ρλεαδa.
 ρλειθε, *gen. of preceding.*
 ροćαιρ, *s. f.* presence, company; ινά ροćαιρ, along with
 him; αν ροćαιρ, along with me; a β-ροćαιρ, *comp.*
prep., with, together with, along with; αν ροćαιρρε,
emph. with myself; ροćαιρ, as a *sub.* is now obsolete,
 and is only used in such instances as are given
 here.
 ροćταρ, *v. a. hist. pres.*, asks.
 ρόο, *s. m.* a sod; *gen.* ρόο; *pl. id and* ρόοa.
 ρόο-ραιρρινξ, *comp. adj.* broad-sodded.
 ροξαιλ, *v. s. m.*, plunder, prey; *gen.* ροξλα; αιρ ροξαιλ,
 in plunder, *i. e.*, plundering.

բօջալե, *adj.* destructive; ԾՕ ԾԵՄԲԱՄ ԱԴՅՈՒՆ ԵՃԵ
բօջալե քօլրջաօլե ԾՕ ԵՃԵՎԻՐԵ ԾՕՒԵ, we shall
both make a destructive flesh-rending battle on
them.

բօջլսւմ, *v. a.* learn; *inf.* *id.*

բօջնամ or բօջնած, *v. a. inf.* of բօջայմ, serve, do good.

բօյջր, *irreg. comp. degree of the adj.* բօյսր, near; *other
comp. form,* նեյրս.

բօլլրից, *v. a. imp.* shew, announce, reveal, pro-
claim, manifest; *inf.* Ծ'բօլլրուցած; ԾՕ ԲՕՒՒ-
րիցեծ, *perf. pass.* was shown; բօլլրիցիր, thou
didst make known.

բօր, *see* բօր.

բօրծեարցած, *v. s. from* բօրծեարց, wound, make red.

բօրուի, *adj.*, strong, hardy, able; *comp.* բօրուիե,

բօլամ, *adj.* empty, void, vacant; *comp.* բօլմե.

բօլսւմնեձԵ, *adj.* very swift, nimble, active, prancing.

բօլսւման, *s. f.* flight, giddy motion, skipping, bustling,
distraction.

բօնամած, *s. m.* mockery, jeering; *gen.* բօնամած.

բօր, *an intensitive particle, written* բօր *before words
whose first vowel is slender; prep.* = ձր,
upon.

բօրծար, *v. n. imp.* increase, grow, enlarge; ԽՕ ԲՅՐԾԱՐ,
perf. enlarged.

բօրմած, *s. m.* envy, emulation; *gen.* բօրմած.

բօր, *adv.* yet, still, moreover; ձԵ ԲՅՐ, but yet.

բօրցալ, *v. a. imp.* open; Ծ'բօրցալ, *perf.* he opened; *inf.*
Ծ'բօրցլած.

բրած, *s. m.* heather; *gen.* բրածի.

բրեջար, *v. a. imp.* answer, reply; *inf.* բրեջրած *and*
բրեջարի; ԾՕ ԲՐԵՋԱՐ, he answered.

բրեջրած, *v. s. m. from preceding,* an answer, a reply; *gen.*
բրեջարի.

բրեձԵ, *v. a. imp.* bend, crook; *inf.* *id.*

բրիր, *prep. pron., old form of* լիր *and* րիր, with him, of him,
through him, by him.

բրիԵ, *s. f.* a wild or waste; *gen.* բրիԵ; *dat. pl.* բրիԵԵ.

բրիԵ, *s.* profit, gain, advantage; *v.* was found; յՈՐ ԲՐԻԵ,
there was not found.

բրիձից, *s. f.* a relapse, a turning back.

բրայար, *v. a. imp.* announce, publish, warn, proclaim;
Ծ'բրայար, he proclaimed; *inf.* Ծ'բրայրած *and*
Ծ'բրայարի, Ծ'բրայրածար, they proclaimed.

բրայմ, *s. f.* sound, noise; *gen* բրայմե, *pl.* բրայմս.

բսւի, *irreg. v. a. perf. of բճջ*, he found; բսւրսօսի, they found; բսւրսւի, *2nd pers. sing. perf.* thou hast found; բսւի ձերաննալից, he died, *i.e.*, he met a violent death.

բսւիք, *adj., fem. gen. and comp. of բսւ*, cold; *comp. id.* բսւիքեճ, *v. s. f.* delaying, staying, waiting; *same as* բւիքեճ. բսւժ, *s. m.* hate; *gen.* բսւժս.

բսւժս, *prep. pron.* under them.

բւից, *irreg. v. a. imp., another form of բճջ*. find, obtain, get; տձ Բ-բւիցեճօ, *cond.* if he obtained; նի՛Բ-բւիցիօ րիԲ, *fut. subj. after նի*, ye shall not get; բւիցիմ and բճջամ, *1st pers. cond.* I would get; մսնս Բ-բւիցիմ, unless I get; տձ Բ-բւիցեճս, if thou shouldst get.

բւից *v. a. imp., another form of բճջ*, leave; տ՛բւից րե, he left; նի բւիցիօ մե, I will not leave.

բւիլ, *v. is, the form of the pres. tense of* Ծօ Բեւ, *used with negatives and interrogatives; perf.* րսւԲ.

բւիլ, *s. f.* blood; *gen.* բօլս.

բւիլսցձօ, *v. s.* from բսն, reddening with blood.

բւիքեճ, *v. s. f.* from բսն, delaying, staying, waiting.

բւլձի, *impers. verb; when it has the negative նի*, not, նսժ, that not, *before it, it signifies obligation, as* նի բւլձի տսմ, it is requisite or necessary for me, I must, I am obliged.

բւրտձօ, *s. f.* comfort, relief, ease, help; *gen.* -ձօս, տձ բւրտձօ, to his relief.

բւրբւրս, *adj. emph., also* սրբւր, easy; *irreg. comp.* մօր բւրս or սրս.

բւր, *prep. pron.* under thee, to thee.

բւրե, *prep. pron.* of her, under her.

ջսԲ, *v. a. perf. tense*, took; ջսԲ *is also the imp.* seize, go, come; *infinitive* Ծօ ջսԲձիլ; *pres. part.* ձջ ջսԲձիլ.

ջսԲձիլ, *v. a. inf. of ջսԲ*, take.

ջսԲս, *s. m.* a smith; *gen.* ջսԲսն; *pl.* ջօիԲնե: ջսԲս րբրիմ, the smith of hell.

ջսԲսմ, *v. a. 1st pers. sing.* I take.

ջսԲսմք, *emph. form of foregoing.*

ջսԲսլտ, fermented; Ծեօճ ջսԲս ջսԲսլտ, strong fermented drinks.

ջսԲսր, *historical pres.*, takes.

ջսժ, *indec. pron.* every, each, each thing, each time; *also* ջսժս: ջսժ ձօն, every one; ջսժ սիլե, every; ջսժս ն-օրեճ, directly; ջսժ լձ, every or each day, daily.

ջսժսի, *s. m. gen. and pl. of ջսժսի*, a hound, a mastiff, a dog.

- ζείζ, *s. f. prep. case of ζέαζ*, a branch or bough; *pl.*
 ζέυζα, *gen. sing. ζείζε*.
 ζευρ, *adj.* sharp, keen, subtle; *comp. ζέριε*.
 ζιò, *conj.* though, although, how-be-it, yet; ζιò τηα άστ,
comp. conj. however, howbeit, albeit; ζιò ζο, *comp.*
conj. although that.
 ζιò bé, *indef. indec. pron.* whoever, whatever.
 ζιòεάò, *conj.* although, however.
 ζιν ζυρ, although not, *from ζέ*, although, *νά*, not, *and ζο*,
 that; ζιν, *also written ζιον*; ζιον ζυρ, although, *for*
 ζιò ζο.
 ζιolla, *s. m. sing. of ζιollaòe*.
 ζιollaòe, *s. m. pl.* attendants, men-servants, pages; *also*
written ζιollaize and ζιollaòα; *nom. sing. ζιolla*,
gen. id.
 ζλασαò, *inf.* to take; *imp. ζλασ*, conceive, take.
 ζλασαιρ, *v. a. pres. tense*, thou undertakest.
 ζλασαιρ, *v. a. perf. tense*, you undertook, *αν ταν ζλασαιρ*
αν τ-ρεοιο, when thou didst take (or get) the jewel.
 ζλασαρ, *v. a. perf. tense*, I took; *σο ζλασ ρε*, he took.
 ζλαν, *adj.* clean, pure, white; *comp. ζλαine and ζλοine*.
 ζλαν-φυαιρε, *adj. gen. fem. of ζλαν-φυαρ*, clear-cold; *λε*
ζλυαιρεάστ να ζαοιτε ζλαν-φυαιρε, with the motion
 of the clear cold wind
 ζλεanna, *s. m. gen. of ζλεann*, a valley, a glen; *pl.*
 ζλεannta.
 ζλοin, *adj. mas. and gen. or voc. sing. of ζλαν*; *comp. ζλαine*
 clear, white, pure; *put for ζλαin*.
 ζλοταin, *s. f.* bosom.
 ζλυαιρεάστ, *s. f. gen. -άστα*, motion, movement.
 ζλυαιρεάστ *or* ζλυαράστ, *v. n. and a. inf.* to move; *imp.*
 ζλυαιρ, go, pass, move, set-out; *ασ ζλυαιρεάστ*,
 setting-out.
 ζλυαιρεάσαρ *and* -ιοσαρ, *v. n.* they went or departed, *perf.*
tense, 3rd pers. pl.; *imp. ζλυαιρ*, go, march: *ρο ζλυαιρ*
ρε, he went; *ζλυαιρεαρ*, I went.
 ζλúin, *s. f. prep. case of ζλun*, a knee; *gen. and pl. ζλúine*.
 ζνáiτφειinne, *s. f. pl.* the standing Fenians.
 ζνάστ, *adj.* ordinary, customary.
 ζní *or* ζνιò, *irr. v. a. imperf. of* òéan *or* òeun, accomplish,
 bring to pass; *σο ζνιò*, he effected; *inf. σο òeunait*.
 ζνίμευστάστ, *adj.* deed-doing, adventurous.
 ζνοin, *s. m.* a fact, deed, action, exploit; *gen. ζνοinα*; *pl.*
 ζνοinαρíτa *and contracted-inpα*.
 ζνούρ, *s. f.* face, countenance; *gen. and pl. ζνούρε*, *pl. id.*

- 1αρῦαρ, *s. m.* the west country, *gen.* 1αρῦαιρ; *from* 1αρ west, and τῖρ a country; *adj.* western, west.
 1αρᾶτ, *s. m.* a loan, use; *gen.* 1αρᾶτᾶ; ἄ τῦς 1αρᾶτ σο, *literally*, who gave a loan to him, *i. e.* who lent him; ἄρ 1αρᾶτ, in loan, borrowed.
 1αε, *s. f. gen. of* 1α, a cure, remedy, balsam.
 1αορ, *prep.* between; *adv.* at all; *conj.* both, as 1αορ ἰνᾶ Δξυρ ἄτᾶρ, both son and father; also ε1αορ.
 1λέ, *adv.* thenceforward; ο ῖομ 1λέ, from that time to this.
 1μῆιαν, *adj.* far, remote, long; *comp.* 1μῆινε.
 1μεᾶξλα, *s. f.* great fear, dread, terror; *gen. id. from* 1μ, an *intensitive prefix* and εᾶξλα, fear.
 1μεορμῖν, *v. a. 1st pers. sing. cond. of* 1μορ, play; *future* 1μεόρᾶο.
 1μορτ, *v. a. inf. of* 1μορ, play; *s. f.* a game, a play; also *gen.* 1μιορῦᾶ.
 1μλ1οῦᾶινε, *s. f. gen. of* 1μλ1οῦᾶν, the navel.
 1μρῆᾶμᾶρ, *adj.* very thick, fat, fleshy or plump; *comp.* 1μρῆᾶρ.
 1μρῆᾶρᾶν, *s. m.* strife, contention; *gen. and pl.* 1μρῆᾶρᾶν; also 1μρῆᾶρ, *gen.* 1μρῖρ, *pl. id.*
 1μῦῆᾶτ, *s. f.* departure, progress, migration, adventure, a feat; *gen.* 1μῦῆᾶτᾶ, *pl. id.*
 1μῦῆῶᾶῶ, *v. n. cond.* should depart; *imp.* 1μῦῆῖ.
 1μῦῆῖῆῶῶρ, *v. n. perf. 3rd pers. pl. of* 1μῦῆῖ, go, depart, begone; *in fin.* 1μῦῆᾶτ.
 1μᾶ, *adv.* than, *form of* 1οῦᾶ, sometimes ῖᾶ.
 1μᾶ, *prep. pron.* in his, her, its, their, 1μᾶ ῖῶᾶρ, in his presence, along with him; also a combination of the *prep.* 1μ for ᾶν and the *relative* ᾶ- in which or where, in which instance it is sometimes written 1μᾶρ before the *perf. tense of verbs*; 1μᾶ ῶᾶξ ῖρ, after that.
 1μᾶ ῆῆλε, *adv. phrase*, joined, united together.
 1μᾶρ, combination of the *prep.* 1μ, the *relative* ᾶ, and ῖο, the *sign of the perf. in which*; also in our.
 1μᾶ ῆῖῖοῖῖ, *adv. phrase*, around him or it; 1μᾶ τῖῖῖοῖῖ, around her or it.
 1μῆῖν, *s. f.* the brain, brains; *gen.* 1μῆῖνε.
 1μῖῆᾶῶμᾶ, *adj.* serviceable, fit for active service; the *prefix* 1μ denotes *fitness*.
 1μῖῖοῖ, *s. f.* a daughter; also 1μῖῆᾶν and 1μῖῖο; *gen.* 1μῖῖνε, *pl.* 1μῖῆᾶνᾶ.
 1μῖῖῖοῖμᾶ *from* 1μ, fit for, suitable, and ῖῖῖοῖμ, a deed or exploit.
 1μλεῖῖῖρ, *adj.* that can be cured, curable.

λαβραιη, *v. 2nd pers. sing. pres. of foregoing.*

λαβραι, *v. historical, relative pres. or perf. of λαβαιη.*

λαετιβ, *prep. case pl. of λα: δον το λαετιβ, literally one (day) of days, i. e. one certain or particular day.*

λαιστη, *adj. strong, stout; comp. reg. λαιστη, and irreg. τηειτη.*

λαιγεαν, *s. m.; gen. λαιγιη, Leinster.*

λαμευοτρομ or -τρομ, *adj. very, perfectly, or exceedingly light; from λαν, which in composition is an intensitive particle denoting perfection or superiority, and ευοτρομ, not heavy; ευο = in or un not and τρομ, heavy; prep. case fem. λαμευοτρομ.*

λαμγευη, *adj. very, exceedingly or perfectly sharp.*

λαμμεανμηναδ, *adj. exceedingly cheerful or high-spirited, quite or perfectly elated.*

λαιτρεαδ, *s. f. gen. of λατρη, a spot or place of meeting.*

λαμη, *s. f. a hand; gen. λαμη; pl. λαμα; prep. case pl. emph. form λαμαιβρε.*

λαμηαιδ, *v. a. imperf. dared; imp. λαμη, dare, presume; infin. το λαμαδ.*

λαμηδαομηναδ, *s. m. protection, defence.*

λαν, *in composition signifies perfection, enough, well; λαν is used before words whose first vowel is slender.*

λαν, *s. m. full; gen. λαν: σ'ιαρηαιδ λαν ουρηη το να*

δαομαιβ ηη, to ask the full of a fist of those berries.

λαν is here the gen. governed by the infin. σ'ιαρηαιδ.

λαναδιδμηελ or λανδιδδβελ, *comp. adj. very great, wonderful*

terrible; λανδιδδβελ, fem. gen.

λανδουλλε, *s. f. a heavy stroke or blow.*

λανδоругаδ, *s. plentiful portion, a full share.*

лантроиллре, *s. f. full light, effulgence; gen. and pl. id. pl. also лантроиллрге.*

лаоц, *s. m. a hero, soldier, champion; gen. and pl. лаоц.*

лаоцѡа, *indec. adj. heroic, warrior-like.*

лаоѡе, *s. f. gen. of лаоѡ, a poem, a lay; а h-аѡѡе на лаоѡе ηη, after that poem, the gen. after comp. prep.*

лараη, *s. f. a flame; gen. ларηαδ, pl. ларηαδα.*

λε, *prep. with; λειη before a vowel; also ηе and ηηη.*

лаτρη, *s. f. presence, company; generally as an adv., το λατρη, а лаτρη, presently, soon.*

лабад or лаба, *s. f. a bed; gen. лабаѡа; prep. case лабаѡа, pl. лапаѡа.*

лаη, *v. a. imp. follow, pursue; infin. ланαμηαηη, 1st pers. pl. perf. ланαμηηη, we followed.*

лаηηη, *v. a. perf. 1st pers. sing.; relative or historical pres.*

λεανb, *s. m.* a child ; *gen. and pl.* λεινb.

λεανησo, *v. a. future*, I will follow.

λεανητα, *s. f. pl. of* λιονη *or* λεανη, ale, strong beer.

λεαρησδo, *s. m.* maintenance, rearing ; *gen.* λεαρηστε, *pl. id.*

λεατ, *s. f.* half, a moiety, piece, part ; *gen.* λειτε, *pl.* λεατεαηηα ; *adj.* half, as λεατ-ρηζε, half-way ; *very frequently used in composition as the first part of a compound word, in which position it very often denotes one of a pair, as* δεσ ουλ το λεατ-ταοιβ, *going to one side.*

λεατ, *prep. pron.* with thee ; *emph. form* λεατηα, with thyself or yourself,

λεαταν, *adj.* wide, broad ; *comp.* λειτηε.

λεαταν-αρηηαιβ, *s. m. prep. case pl. of* λεαταν-αρηη, a broad arm or weapon ; *gen.* -αρηηη, *pl. id. and* -αρηηα.

λεαταν-ηοιηη, *adj. fem. dat. of* λεαταν-ηοιη, broad and great or wide expansive.

λει, *prep. pron.* with her or it.

λειοηεαδ, *adj.* strong, robust, brave.

λεις, *v. a. imp.* suffer, permit, let, allow, give or put ; *λειςφεαδo, cond.* would let ; *ηαδ λειςφεασo, that I will not suffer or permit ; λειςρηηιο, we will allow ; infn.* το λειςεαη, λειςιοη, *or* λειςιοητ.

λεις *also* λεας, *v. a. imp.* throw, cast, knock down ; *λειςιοηη, pres. historical or relative form,* throws ; *ηο λεις, perf.* threw ; *infn.* α λειςεαη *or* λειςεαδo.

λειςεαη, *s. m.* cure, remedy, medicine, healing ; *gen. and pl.* λειςιηη.

λειςτεαη, *v. a. pres. pass. and imp. pass. of* λεις, permit, allow, as λειςτεαη αητεαδ ε, let him be allowed in.

λειη, *s. m.* a leap, jump, *gen.* λειηε, *pl.* λειηεαηηα.

λειη, *v. n.* jump, leap ; *infn.* το λειηιοδ *or* λειηεαδ.

λειη, *adj.* open, plain, manifest ; close, careful ; *σο λειη, adv.* altogether, entirely.

λειτεο, *s. f.* like, kind, *gen.* λειτεοηε ; *οο οεηηηαδ αη λειτεο ηηη ο'φεαδλ, who would do that kind of treachery.*

λειτιοο *or* λειτεασo, *s. m.* breadth ; *gen.* λειτιο.

λεη, with my ; *contraction of prep.* λε *and poss. pron.* ηο, my.

λεηηοοοιτιη *s. f.* sufficiency, enough.

λεηηα, *s. m. pl. of* λεηη, a flash.

ληατ, *adj.* gray ; *comp.* λειτε.

- Λιαῦλαῦρα, *adj.* land of the withered rushes; *from* Λιαῦ, gray, and Λιαῦρα, *gen. and pl. of* Λιαῦαιρ, a rush.
 Λιβ, *prep. pron.* with ye or you.
 λιε, *s. f. gen. of* Λεαε, a flag, flat-stone, slate.
 Λινν, *prep. pron.* with us.
 Λινν, *s. f.* period, time, generation; *gen.* Λιννε, *pl.* Λιννῆι.
 Λιομρα, *prep. pron. emph.* with myself; *emph. form of* Λιομ; ἵρ ρεῶρηρ Λιομρα, it is better with me, *i.e.* I prefer.
 Λιομῆα, *adj.* polished, limber.
 Λιον, *v. n. and a.* fill; ἦο Λιον, *perf.* he became filled; *inf.* Λιοναῖ.
 Λιονῆαρ, *adj.* full, copious, numerous, plenty.
 Λιονν, *s. f.* ale, beer; *gen.* Λεαννα or Λιοννα.
 λο, *dat. case of* Λά, a day; ὅο λο, *adv.* by day.
 Λοῦλανναῖ, *s. m.* a foreigner, a Dane; *gen.* Λοῦλανναῖξ.
 Λοιρῆνε, *s. pl.* vibrations.
 Λόν, *s. m.* food, provision, store; *gen.* Λόν.
 Long, *s. f.* a ship; *gen.* Λουνῆε, *dat.* Λουνῆ, *pl.* Longα.
 ὠρῆ, *s. m.* a track, trace, or footstep, a print; *gen. and pl.* Λωρηξ; ὅο ρυαρησθαρ Long Ὀηιαρμυσα Δην, they found the track of Diarmuid there; a log of wood, club, staff; Δνουαιρ ρά ράιουῆ Δη Long ἑ, when the club reached him.
 Λυαῖαιε, *s.* motion, exercise, vigour.
 Λυῖτ, *s. m.* people, folk, party, *gen.* Λυῖτα; *same as* Δορ.
 Λυῖα or νίορ Λυῖα, less; *comp. degree of adj.* βεαῖ, little.
 Λυιβεαννα, *s. pl. of* Λυιῖ or Λυιβεανν, an herb; Λυιβεαννα ἵε, healing herbs.
 Λυιῖε, *v. n. inf.* to lie down; *imp.* Λυιῖ.
 Λυιῖε, *s. m.* position, situation; ὅαρ Λυιῖε, by my position.
 Λυιῖε, *s. m.* the act of lying or reclining, *gen. id.*
 Λυιμνεαῖ, the name of the city of Limerick; *gen.* Λυιμνῆῖξ.
 Λυιῖ or Λυιῖ, *v. n. imp.* lie down, ἦο Λυιῖ, *perf.* he lay down; Λυιῖεαθαρ, they lay down; Λυιῖῆιμρη, *cond. emph.* I myself would lie down.
 Λυνῆ *dat. of* Long, a ship; Δρ m-βεῖτ ολλαν ὅον Λυνῆ ἦο ῖΛυαιρ ρέιν, ὀῖομρηαιῖῖῖο να Λυνῆε, *literally*, upon being ready to the ship he went himself to the ship, *i.e.* the ship being ready, *etc.*; *idiom of the dative absolute.*
 Λυννεαῖ, *adj.* merry, jovial.
 Λυρηαῖ *s. m. or f.* a coat of mail, breast-plate, armour; *gen.* Λυρηῖξ and Λυρηῖε.

- λυιγ-φερραϊο, *s. f.* a a mailed-club.
 λυτζάιρεαδ; *adj.* glad, joyful, merry; *comp.* -πιζε
 λυτζμαϊη, *adj. prep. case fem. of* λυτζμαϊη, strong, noble.
 m', *written for poss. pron. mo before a sub. beginning with a vowel or ρ.*
 μά, *conj.* if; μά μαρβαϊο ριονν μέ, if Fionn kills me; μά always used with indicative mood.
 μαc, *s. m.* a son; *gen.* μιc and μειc, *pl.* μαcα; μαc αν cυλλ, son of the hazel, the name given to Diarmuid's hound; μαc τιρε, a wolf; μαc Όηιαρμουα, the son of Diarmuid; Δοϋ μαc ανοαλα ηιc Μηόρηα, Aodh the son of Andala MacMorna; Δονζυρ μαc Διητ όιζ ηιc Μηόρηα, Aonghus the son of Art og MacMorna.
 μαcα, *the pl. of* μαc.
 μαϊοη, *s. f.* morning; *gen.* μαϊοηe; αρ ημαϊοη αρ η-α ημαϊαc, upon the morning of the morrow.
 μαϊλλe, *prep.* with, along with; μαϊλλe ρe, along with; μαϊλλe ριοc, along with thee; Δ μαϊλλe ρηιρ, along with him.
 μαϊη, *v. n. imp.* live, exist, endure; *inf.* μαρcαη and μαρρεαcταη; αν ραϊο ημαϊηρριορ ρέ, whilst he shall live; μαϊηρριορ, *the fut. relat. or hist.*
 μαϊηεοβαδ, would kill, *cond. of* μαρβ, kill.
 μαϊηεοβcαϊοe, *cond. pass.* should or would be killed; ηαc μαϊηεοβcαϊοe, that it should not be killed.
 μαϊηζ, *s. f.* woe; *gen.* μαϊηζε.
 μαϊηe, *s. f.* beauty; *gen. id.*; μαϊηe ημαϊc, excellent beauty.
 ηαϊηeαδ, *adv.* well, then, therefore; *comp. conj.* if it is so, if so it be, *i.e.* μά ηρ έαδ.
 ηαϊc, *s. m.* a chief, leader, a noble; *pl.* μαϊce; *adj.* good, ζο ημαϊc, however good, ηιορ ρεάρηρ, better; ζο ημαϊc, *adv.* well.
 μαϊc, *v. a.* forgive, remit; *inf.* μαϊceαη; οο ημαϊceαοαρ, *perf.* they forgave; ζο μαϊcρeαδ ρe, that he would forgive; μαϊcημ, I forgive, remit.
 μαϊcηη, *v. s. m. gen. of* μαϊceαη, forgiveness, pardon.
 μαϊcηηeαc, *s. f. gen. pl. of* μαcαηρ, a mother; *gen. sing.* μαcαηρ, *pl.* μαϊcηηeαcα.
 μαλαρταc, *adj.* variable, changeable, fickle.
 μαλλ, *s. m.* a putting off, a delay; *gen.* μοιλλ; *adj.* slow, *comp.* μαϊλλe and μοιλλe.
 Μανανάν, *proper name, gen.* Μανανάνη.
 μαοιο, *v. a. and n.* boast, brag, envy, grudge; *inf.* οο ημαοιοeαη, οο ημαοιο ρe ορρημηη, he boasted against us.

- μαοιῶτε, *past part. of* μαοιῶ, boast.
 μαοῖ, *adj.* bald, hairless; *comp.* μαοιῖε.
 μαρ, *adv.* as, like, wherein; μαρ Δ (μαρ Δρ *before perf. tense*), where; μαρ Δρ ζ-εὐθῶνα, likewise, in like manner; μαρ ρη, *adv.* so, in that manner; μαρ ρο, like this, thus; μαρ λέληδαρ, as follows; μαρ ὀμήματα ριότῶνα, as a sign of peace; μαρ εὐρηρ, as you have planted; μαρ Δον, *adv.* together, as one; μαρ Δον ρε, together with.
 μαρα, *s. f. gen. of* μαιρ, the sea; Δ η-οἰλέηαιβ μαρα, in the islands of the sea.
 μάραδ, *adv.* to-morrow; Δ μάραδ, to-morrow; Δρ η-Δ ἡμάραδ, on the next day.
 μαρβ, *adj.* dead; *v. a. imp.* kill, slay; *inf.* μαρβδῶ, ρο ἡμαρβ, *perf.* he killed; μαρβῶτα, *gen. of verbal sub.* μαρβδῶ, and *past part. of* μαρβ; ΔῶβΔρ μο ἡμαρβῶτα, the cause of my slaying.
 μαρβδῶ, *v. s. m.* slaughter, killing, massacre; *gen.* μαρβῶτα; ὄμο ἡμαρβδῶρα, to slay me; *the inf.* of μαρβ, kill. ἡμαρβΔρ, *perf.* I killed; μαρβΔρρ, *pres. hab.* wont to slay.
 μάρ, *contraction of* μά, if, and ἦ, it is; μάρ ἐ, if it be.
 μαρλάδ, *s. m.* an insult, reproach, slander, abuse; *gen.* -Διῶ, *pl. id.*
 μάτΔαρ, *s. f.* a mother; *gen.* μάτΔαρ, *pl.* μάιτρε and μάιτρεΔα.
 με, *pers. pron.* I, me; με ρέην, myself.
 μεδβΔλ, *s. m.* a plot, deceit, treachery; Δρη ἡμεδβΔλ ὄο ὄευνΔη ὄρτ Δρη, against treachery being done upon thee to-day.
 μεδβΔδ, *adj.* deceitful, treacherous, fraudulent; *comp.* μεδβΔιζε.
 μεδῶ, *s. f. gen. and pl. nom.* μεδῶ, mead.
 μεΔηζΔδ, *adj.* crafty, deceitful; *comp.* μεΔηζΔιζε.
 μεΔημα, *s. f.* mind, memory, intellect; *gen.* μεΔημαρ, *dat.* μεΔημαρη.
 μεΔρ, *adj.* quick, sudden, sprightly; *pl.* μεΔρα; *comp.* μηρ: ηΔ κΔηηηΔ μεΔρα, the swift clans.
 μεΔρβΔλ, *s. m.* mistake, error, random; *gen.* -Δηλ, *pl. id.* ὑρῶρη μεΔρβΔηλ, a random shot.
 μεΔρῶΔημα, *comp. adj.* active and brave.
 μεΔρ, *v. a.* esteem, think, suppose, consider, estimate, calculate, tax, weigh, count; *inf.* *id.*
 μεΔρ, *s. m.* estimation, regard; *gen.* μεΔρτα.
 μεΔρα, *adj.* worse; *irreg. comp. degree of* ολκ, bad.
 μεΔρζ or ΔμεΔρζ, *comp. prep.* among, amongst.

- μίση**, *s. f.* spite, hatred, aversion, enmity; *gen.* -δισίη.
μίση, *adj.* worse, worst; *a comp. form of* οὐδ, bad; *s.* care, heed, *ní* μίση *λίον*, I care not.
μή, I myself, *emph. form of the pers. pron. me.*
μίσση = *βίση*, *s.* account, sake.
μῆ, *irreg. s. f. gen. and pl. of* βῆ, a woman; *dat. sing.* μῆαι, *dat. pl.* μῆαιβ.
μό, *poss. pron. my*; *written m' before a word commencing with a vowel or ρ*; *μό*, *adj.* greater, *comp. degree of the adj. μόν*, great.
μό, *adj.* early, timely; *comp.* μοῖε; *usually* ἕο μό.
μό, *s. m.* mode, manner, fashion; *gen.* μόδα, *pl. id.*; *ἀ*ρ μό, *comp. conj.* so that; *ἀ*ρ μό ἕο *μ*-βούρη-μαοίρ *μή* ἔρηιονν *ὅ*δ τεδξ, so that we may bring the king of Ireland to her home; *ἀ*ρ *ἀ*ρ μό ρη, in that way.
μό, *s.* a labourer, a slave, a plebeian.
μό, *irreg. comp. degree of* μόν, great, *and* οἰ, of—the greater of.
μό, *v. n.* vow, swear, assert; *ὅ* μόν *μή* ρη, he swore.
μό, *s. f.* great exploit, deed, or feat; *gen.* μόμειδα, *pl. id.*
μό, *s. m.* a mighty action or great deed; *Ὀ*ρ *ἀ*ρ *ἀ*ρ μό, Oscar of the great deeds.
μό, *s. m.* a great flock; *gen.* -ῆμειδα, *pl. id.*
μό, *adj.* great, mighty, large, extensive; *ρ*ό μόν, very great; *comp.* ἦσρ μό *and* μόμειδα; *ní* μόν *ἠ*ρ *ῆ*μειδα *ḡ*ρῆinne, Grainne almost fell, *literally*, it was not great that Grainne did not fall.
μό, *s.* Diarmuid's sword.
μό, *s. m.* much, many, a quantity; *gen.* μόμειδα; *μό* μόν *ὅ*σ *ἠ*μειδα, many of your chiefs; *μό* μόν *β*ιθνε, much of a host; *μό* μόν *ρ*εδῆδα, many descendants.
μό, *s. m.* Morna, a proper name, ancestor of Clanna Morna.
μό, *s. m.* great nobles, nobility, *pl. of* μόμειδα, a great noble; *gen.* -μειδα.
μό, *v. a.* feel, perceive, know; *inf.* μόμειδα.
μ, *s. f.* a pig; *gen.* μειδα, *pl.* μειδα, *dat.* μειδα.
μ, *s. f.* confidence, trust, hope; *gen.* μμειδα.
μ, *s. f.* also μμειδα, a people, family, clan, tribe; *gen.* -μειδα.
μ, *s. m.* top, summit, chief of anything; *gen.* -μειδα, *pl.* -μειδα; *ρ*ίον-μειδα, the very top.

- νεαρῆτιμία, *adj.* strong, mighty; *comp.* νεαρῆτιμίαιε.
 νεῖμ, *s. f.* poison; *gen.* νεῖμε.
 νεῖμ, *a negative prefix; see* νεαῖμ.
 νεῖμεδῆλαδ, *adj.* fearless, unappalled; *comp.* νεῖμεδῆλαίγε.
 νεοῖν, *s. f.* evening; ἕλαδ νεοῖν, every evening.
 νεῦλ, *s. m.* a cloud; *gen.* νέιλ, *pl.* νεῦλα.
 ní, *neg. adv.* not, generally prefixed to the present and future tenses; ní ἤελαδ, I have not seen.
 níð, *s. m.* a thing, matter, an affair; *gen.* νεῖτε, *pl.* νεῖτε.
 νῖμνεαδ, *adj.* invenomed, deadly, waspish.
 νῖορ, (= ní and ρο) *neg. part* not, used with past tense; νῖορ βεάρι ρε, he did not shave; νῖορ ἰαρι ρε, he did not ask; νῖορ (βυò) ῖό, it was not greater; νῖορ β-ῖαδ, it was not long; νῖορ ῖρίτ, there was not found; νῖορ β-ῖεῖοιρ, it was not possible.
 no, *conj.* or, otherwise; no ḡo, until.
 νόρ, *s. m.* a manner, a fashion; *gen.* νόριρ, *pl.* νόρα.
 ó, *prep.* from; *conj.* since, since that, inasmuch as.
 óḡλαδ or óḡλαοδ, *s. m.* an attendant, servant, a young man, *gen.* óḡλαοῖδ, *pl. id.* and óḡλαδ.
 óðce, *s. f.* night; *gen. id. pl.* οῖðceαδ.
 οῖοε, *s. m.* professor, instructor, teacher; *gen. id., pl.* οῖοῖοε; οῖοε αλτῖομα, a foster father.
 óḡ, *adj. mas. gen. of* óḡ, young; *fem. gen. and comp.* óḡε.
 οἰḡρεαδτ, *s. f.* heirdom, birthright, patrimony, inheritance; *gen.* οἰḡρεαδτα, *pl. id.*
 óιλ, *s. m. gen. of* óιλ, drink, drinking.
 οῖλε, *indecl. indef. adj. pron.* other, another, any other.
 οῖλεαδ, *v. a. perf. pass.* was reared. *Imp. active* οῖλ, nourish, rear, cherish, instruct; *infin.* οῖλεαῖμῖν.
 οῖλεáιν, *s. m. gen. and pl. of* οῖλεán, an island; *dat. pl.* οῖλεánαιβ.
 Οἰλιόλλ, *s. m. proper name; gen.* Οἰλιόλλῆ. Οἰλιόλλ Οἰμῖν was father of Cῖαν.
 óιρ, *conj.* for, because, since.
 óιρ, *s. m. gen. of* óιρ, gold.
 οἰρῖεαῖμ, *s. f.* delay, delaying, stop, halt.
 Οἰρῖν, *s. m. proper name.* The poet Oisín, son of Fionn MacCumhail.
 οῖλ, *adj.* bad, ill, wicked, vile; *comp.* νῖορ μεαῖρα; ḡo h-οῖλ, *adv.* badly.
 οῖλ, *s. m.* evil, harm, damage; *gen.* οῖλ.
 οῖλαῖμ or οῖλαῖμ, *adj.* prepared, ready; *comp.* οῖλαῖμῖε.
 οῖλαῖμ, *s. m.* a learned man, doctor, chief professor of any science, *gen.* οῖλαῖμαν, *pl.* οῖλαῖμῆα, *dat. pl.* οῖλαῖμῆαιβ.

OLLANN, *s. m.* a proper name. He was the son of Oidiarmuid and of the daughter of the king of Laighean, and shared, with Grainne's own sons, in the distribution by her, of their inheritance on Diarmuid's death.

ón, contraction of the *prep.* ó, from, and an, the.

óir, *s. m.* gold; *gen.* óir.

óiréimhouizte, *past. part.* decorated or mounted with gold.

orósz *s. f.* thumb; *gen.* orósz, *pl.* of orósz.

orim, *prep. pron.* upon me.

orirca or orira, *prep. pron.* on them.

orira, *prep. pron. emph. form,* of orir, upon thee.

orruibre or orraibre, *prep. pron. emph. form of* orruib *or* orraib, upon ye or you.

orruinn or orrainn, *prep. pron.* on us, of us.

ór, *prep.* over, above, upon.

ór, *adv.* since that, because that; ór = ó and ir generally ó'r, as ór vearb liom, since I am persuaded, literally, since it is certain or sure with me.

ór is prefixed to adjectives and to some nouns by which they become adverbs, as ór áro, loudly, publicly.

ór a éionn rin, *adv.*, moreover, besides that, over and above.

ór cionn, *comp. prep.* over, above, in preference to.

orzdal, *v. a. imp.* open; *inf.* o'orzdab and o'orcuilc.

Orzdar, *s. m.* proper name; *gen.* Orzdar. Orzdar was the son of Oisín.

ó roin dé, *comp. adv.* from that time forward.

pein, *s. f. dat.*; *nom.* rian, pain, torment, punishment; *gen.* péine; *pl.* rianta.

pháoruis, *s. m.* proper name, *voc. case*; *nom.* páoruis or páoraid, Patrick.

piohira, *s. m.* artifice, skill, wile, cunning; *gen. id. pl.* -aidé; fear piohira, a fencer.

rósz, *s. f. pl. of* róz, a kiss; *gen.* rósz.

poll, *s. m.* a hole, pit; *gen.* puill, *pl. id.*

piohira, *s. m.* a prince; *gen. id.*; *pl.* piohiraide.

pioinn, *s. f.* a dinner, meal; *gen.* -ne, *pl.* -na.

puðair, *s. m.* hurt, harm, damage; ir puðair liom, it is a harm with me, I am grieved.

raðamairne, *v. neg. and interrog. form past tense 1st pers. pl. emph.*, we were.

raðar, *v. 1st pers. sing. past*, I was; ní raðar don oitce rian, I was not one night ever; see raib.

raçad, *v. n. cond. put for* raçad, would go; *imp.* teib; ina raçad, upon whom it would go.

- ραῤῥαο, *irreg. v. n. fut.* I will go; ραῤῥαο-ῤῥα, *emph. fut.* I myself will go; *imp.* τεῖο, go.
- ραῤῥαοδοιρ, *irreg. v. n. cond.* they would go.
- ραῤῥαῖνν, *irreg. v. n.* I might go, *1st pers. sing. cond.* of τεῖο, go; ραῤῥαῖνν, that I would not go.
- ραῤῥαμαδοιο, *1st pers. pl. fut.* we will go.
- ραῤῥαμαδοιρ, *irreg. v. n. 1st pers. pl. cond.* we would go; κα ραῤῥαμαδοιρ, where would we go?
- ραῶ, *irreg. v. ac. inf. of imp.* ἀδαιρ, say; σο ραῶ λεῖ, to say to her.
- ραῶαῶ, *v. a. pass. perf.* was or were delivered up or given.
- ραῶδαιρ, *s. m.* sight; *gen. and pl.* ραῶδαιρ, prospect, view.
- ραε, *s. f.* time, also ρε; *gen. id. and pl.* ρεε, *pl.* ρεεε; ραε, space of time; ριρ ἀν ραε ριν, during that space (of time); ἀζυρ νίον ρεωθ Ὀδιρμυιρ σο ἔυρ ὁά ὀνομ ριρ ἀν ραε ριν, and (the boar) was not able to throw Diarmuid during that space of time; ραε, life, lifetime, ραε να κυνιθε ριν, during the lifetime of that worm; ραε, duration, ιονανν ραε ραοζαῖ, an equal duration (length) of life.
- ραιβ, *subj. mood of sub. v.* was or were; used in asking, denying or demanding, the present tense of which is ρυῖ; ινά β-ρῦῖ σο ὀύῖ, upon whom your wish is; ραῤῥ ραιβ, that there was not; ζο ραιβ, until there was; ὁά ραιβ εατορρα, which was between them; ινα ραιβ Ὀδιρμυιρ, in which Diarmuid was; ράρι ραιβ μαῖτ ἀζαορα, that good (prosperity) may not be at thee.
- ραιῶ, *irreg. v. a. perf. of ἀδαιρ*, say; ιρ ε ρο ραιῶ, it is what he said; this tense is formed from ραῖῶιμ, I say; another form of the perf. is οῦβαιρ.
- ραῖῶτεαρ, *v. a. pres. pass.* is or are told or called; *imp. active*, ἀδαιρ; οἰρῖτεαρ is also used as the pres. pass.
- ράιμιζ, *irr. v. ac. or n. perf.* arrived, reached; *imp.* ριζ; ράιμιζ, proceeded; σο ράιμιζ Ὀρζαρ ἀζυρ Ὀδιρμυιρ ρομρα, "Osgar and Diarmuid proceeded onwards."
- ρανζαοδαιρ, they reached, *past tense, 3rd per. pl. of ριζ*, reach.
- ραῤ, *s. m.* a prince's seat, a fortress; *gen.* ραῤα, *pl. id. and ραῤαα.*
- ραῤα, *s. m. gen.* of ραῤ, good luck, prosperity.
- ρε or λε, *prep.* with, to, by, about; ρε ν-α ἔοραῖβ, about his feet; ρε ν-ἀρ ζ-κοιρ, by our side.
- ριζ, *irreg. v. a. and n.* reach, attain, arrive; *inf.* σο ριαῤταιρ or σο ροῤταιρ, *perf.* ράιιζαρ or ριαῤταρ.

Roc, a man's name.

ροῦταιν, *v. s. f.* reaching, arriving, coming to; *from* ροῦτ, *v. n.* arrive at, come to, reach; ζο ροῦταιν ζο τῆν ταιρηγῆε, until the arriving at or to Tir Tairngire.

ροζα, *s. f.* a choice, selection, the best; *gen.* ροζαν; *pl.* ροζνα; ροζα θειλβε, choice form; ροζα ανηρεδαιρ, active or well-selected aim.

ροιμ, *prep.* before; ἡε τοριε, τάρλα ροιμ αν ηζαδαιρ, it is the boar (that) happened before the hound, *i.e.*, happened to come before the hound so as to meet him.

ροιμπε, *prep. pron.* before her; ρομπα, before them.

ροιμν, *s. f.* a division; a part, a share; *gen.* ροιμνε; *gen and pl.* ροιμνα; *also v. ac. imp. and infin.* to divide. to share; ροιμνεα ορα, *fut. emph.* I myself will divide.

ροιρ, *gen. of* ρορ, *s. f. and m.*, which see.

ροιμαθ, *prep. pron.* before thee; *adv.* forward.

ροιμαθ, *prep. pron.* before me; ροιμε, before him.

ρομπα, *prep. pron.* before them; Δζυρ ρο ζλυαιρεαοδαιρ ρομπα, and they went forward.

ρορ, *s. m.* an isthmus, a promontory, *gen.* ροιρ or ρυιρ; *pl. id.*; ροροδ ροιλεαε, the headland of the two Sallows.

ρυσθ, *adi.* red; *gen. mas.* ρυαθ, εαρ ρυαθ ριηε οηαδαιμν, the Cascade of the red son of Bhadhairn; *comp.* ρυαθθε.

ρυσταρ, *gen.* ρυσταρ, *s. m.* a sally, a sortie, a course, a skirmish; ρυσταρ ειζιμ, disaster, depredation.

ρυσ, *irreg. v. ac. perf. of* βειρ, bear, give birth to, seize, catch hold of, overtake; οο ρυσ αν τεαρβαε μορ ορηεα, the great heat overtook them.

ρυσαιρ, *2nd pers. sing. perf. of preceding*, thou didst take.

ρυσαιρ, *1st pers. sing., perf.* I took; ο ρυσαιρ λιομ ευ, since I took you with me.

ρυιβε, *s. m.* a hair, a bristle; *gen. id. pl.* ρυιβεαεα.

Σαθβ, a woman's name, *Sabia*, *gen.* Σαιθβ.

ραιε, *s. f.* enough, satiety, sufficiency; *gen.* ραιε; ατα Δ ραιε οο ειζεαρμνα αιζε, there is his sufficiency of a chief with him; *i.e.*, his chief is capable of avenging him.

ραλ, *s. m.*, speech, speaking.

ραμ, *adj.* pleasant, still, calm, tranquil; *comp.* ραμνε.

ραμαι, *adj.* like, such; *comp.* ραμλα.

ραμκοοαεα, *s. m. gen. of* ραμκοοαε, sweet-sleep; ραμ mild, and κοοαε, sleep.

ραν, a *contr.* of ἀννηρ αν, in the.

ραννταῖς, *adj.* rapacious, eager, covetous; *comp.* ραννταιζῆ.

ραοζάλ, *s. m.* life; *gen.* ραοζάλ, *pl. id.* and ραοζάλτε.

ραοιηρε, *s. f.* freedom, liberty; *gen. id.*

ραοη, *adj.* free; *comp.* ραοηρε.

ράη-λάιουη, *adj.* exceeding-strong or mighty; (*see* λάιουη).

ράραη, *s. m.* satisfaction, comfort; *gen.* ράραϊὸ and ράρτα.

ράρηιζτε, *past part.* satiated, satisfied; *imp.* ράρηιζ, *v. a.* satisfy, satiate, suffice.

ράτᾶς, *adj.* satiated, full; *comp.* ράτᾶιζῆ.

ρέ, *pers. pron.* he, it; *card. num. adj.* six.

ρεαβας, *s. m.*, a hawk; *gen.* ρεαβαις, *pl. id.*

ρεαῖναὸ, *v. a. infin.*, of ρεαῖναι, avoid; ἀξ ρεαῖναὸ, *pres part.* avoiding; ἀξά ρεαῖναὸ, avoiding him, being on the alert; ἀν υαίηη ναῖ β-ρεαῖναὸ Διδρμουρο ἀν τ-αῖτᾶς ἀξά ρεαῖναὸ, when Diarmuid perceived not the giant on the alert, not avoiding him.

ρεαῖτ, *card. num. adj.* seven.

ρεαλ, *s. m.* time, awhile; *gen.* ρεαλα, *pl. id.* and ρεαλτα.

ρεαλξ, *s. f.* a hunt, a chase; *gen.* ρειλξε, *pl.* ρεαλξα; ρεαλξ οο θευναηη, to hunt; ξαν ρεαλξ οο θευναηη not to hunt; *v. a.* hunt.

ρεαν-αῖαρ, *s. m.*, *gen.* of ρεαν-αῖαιη, a grandfather.

ρεαρβας, *adj. pl.* of ρεαρβ, bitter, sour, disagreeable; *comp.* ρεαρβε.

Σεαρβαν λοῖλᾶνναῖς, *s. m.*, the sour foreigner; λοῖλᾶνναῖς a Dane.

ρεαρς, *s. m. and f.* love, affection; *gen.* ρεαρς and ρεαρςε, *pl.* ρεαρςα.

ρεαρηη, *s. m.* a standing; *gen.* ρεαρηα; ηηά ρεαρηη, in his standing (position), *i. e.*, upright, erect.

Σειλβρεαρῖαῖς. *s. m.* a man's name; ρειλβ, possession ρεαρῖαῖς, affectionate.

ρειλξε, *s. f. gen.* of ρεαλξ.

ρείμη, *adj. pl. or gen. fem.* of ρείμη, mild; *comp.* ρείμη.

ρεηη-ηηὸ, *comp. s. f. gen.* of ρεαν-ηηεαὸ, old mead.

ρεηηηη, *adj.* older; *comp. degree* of ρεαν, old; *also gen. fem.*

ρεηηξτε, *adj.* worn, consumptive.

ρεοηο, *s. f.* a talisman, a jewel, a precious thing.

ρεολ-ερηνηηηη, *s. m. gen.* of ρεολ-ερηνηηηηηη, a mast; ρεολ, a sail, and ερηνηηηηηηηη, a tree.

ρεύηηη, *s. m.* prosperity, success, a magical source of protection in battle, a charm; *gen.* ρεύηηηη.

- ԴՏԱՐԵԱԾ, *v. s. m.* a scattering, dispersion.
 ԴՏԱՌՊԱԾ, *v. s. m.* a dispersion, confusion.
 ԴՏԱՕԻԼ, *v. a. imp. and perf.*, loose, disarrange, untie, free, scatter; ԻՏՐ ԲԻՆ ՍՕ ԴՏԱՕԻԼ ՏՃԱՇՃՈՆ ԱՆ ՇԵԱՆՃԱԼ, thereafter Sgathan loosed the binding.
 ԴՏԱՕԻԼԵԱԾ, *v. s. m.* a separating, an untying, a scattering; *gen.* ԴՏԱՕԻԼԵ, *pl. id.*; *from the verb* ԴՏԱՕԻԼ, disarrange, untie.
 ԴՏԱՕԻԼԵԱԾ, *v. a. infin.* to scatter, to spread, to enlarge, to extend; ԻՈՆՈՍԻՐ ԾՕ Մ-ԵԱԾ ԷՅՅԵԱՆ ԱՆ ԲՈՆՈՆԱԾ ՍՕ ԴՏԱՕԻԼԵԱԾ, so that it was necessary to extend the enclosure.
 ԴՏԱՕԻԼԻՐԵ, *v. a. imper. emph. of* ԴՏԱՕԻԼ; *infin.* ԴՏԱՕԻԼԵԱԾ.
 ԴՏԱՐ, *v. a. part.* separate; *no* ԴՏԱՐ, *perf.* parted, separated; *infin.* ԴՏԱՐԱԾ *and* ԴՏԱՐԱՄԱՍԻՆ; ԴՏԱՐԱԾՕՐ, *perf. 3rd. pers. pl.* they parted.
 ԴՏՃՇ, *s. m.* a shade, protection, shadow; *gen.* ԴՏՃՇԱ, *pl. id.*; *ար* ԴՏՃՇ, *comp. prep.* on account of; ԾՕ Ն-ՍԵԱՐՐՈՆԱԾ ՐԷ ՍԻՉՅԵՃԱԼ ՍԵՊԵՕԻԼ ԱՐ ԴՏՃՇ Ա ԲՇԷԻՇԵ, so that he did him little injury on account of his shield.
 ԴՏՇԱԾՈՅ, *v. s. m.* lopping, pruning, *gen.* ԴՏՇԱԻՇԵ, *pl. id.*
 ՏՃԱՇՃՈՆ, a man's name; *gen.* ՏՃԱՇՃՈՆ.
 ԴՏԷԼ, *gen. of* ԴՏԵՍԼ, *s. m.* word, news, tidings, a story; *pl.* ԴՏԵՍԼԱ.
 ԴՏԷԼԵ, *s.* grief, pity.
 ԴՏԷՍԻՆ, *s. f. dat. of* ԴՏԷՍԻՆ, a knife.
 ԴՏԷԻՇԵ, *gen. of* ԴՏԷՍԻՆ, *s. f.* a shield, a wing.
 ԴՏԵՍԼԱ, *pl. of* ԴՏԵՍԼ, *s. m.* tidings; ԴՏԵՍԼԱԻԵ, *prep. case.*
 ԴՏԵՍԼԱՅԵԱԾՇ, *s. f.* tidings; *gen.* ԴՏԵՍԼԱՅԵԱԾՇԱ.
 ԴՏԷՍԻՆ, *s. f.* a knife; *gen.* ԴՏԷՍԻՆԵ, *dat.* ԴՏԷՍԻՆ, *pl.* ԴՏԵՍԻՆԱ.
 ԴՏԷՍԻՆ, *s. f.* a shield, a wing, a cover, a protection; *gen.* ԴՏԷՍԻՆԵ, *pl.* ԴՏԷՍԻՆԱ; ԴՏԷՍԻՆ ԵՐԱՐ ԼՈՐՅ, a shield across or over the track, *i.e.* a rere guard to cover the retreat of an army.
 ԴՏԷՍԵ, *s. f.* jeering, derision, mockery, scoffing; *gen. id.*
 ԴՏԻՆՆ, *v. n.* skip, bound, spring; *infin.* ԴՏԻՆՆԵԱԾ.
 ԴՏՕՐ, *s. m.* a scar, a cut, a score; *gen.* ԴՏՕՐ, *pl. id.*
 ԴՏՍԱԵԱԻԵ, *s. f. prep. case pl. of* ԴՏՍԱԵ, brushwood, a broom; *gen.* ԴՏՍԱԻԵ, *pl.* ԴՏՍԱԵԱ.
 ԴՏՍՐ, *v. n.* cease, desist; *infin.* ԴՏՍՐ.
 ԴՏՍՐԵԱԾՕՐ, *v. n. 3rd. pers. pl.*, they ceased.
 ՐԻ, *pers. pron.* she, it; *emph. form,* ՐԻՐԵ, she herself.
 ՐԻԱԾ, *pers. pron. 3rd. pers. pl.* they, them; *emph. form* ՐԻԱԾ-ՐԱՆ, they themselves.

- ριαρ, *adv.* backward, behind; *also* westward.
 ριβ, *pers. pron.* ye or you; *emph. form* ριβρε, you yourselves.
 ριξ, *s. f.* a bound, a spring.
 ριξ, *or* ριτ, *s. f.* peace; *gen.* ριτε, *pl.* ριοτδ.
 ριξε, *adj. pl. of* ριξ, fairy; ζαρτδ ριξε, fairy shouts.
 ριν, *a demon. indec. pron.* that; αν ριν, there; αν ταν ριν, then, at that time; μαρ ριν, so, in that manner.
 ριν, *v. a.* stretch, lengthen, cast; ρο ριν, *perf.* stretched.
 ριnn, *pers. pron. pl.* we; *emph. form*, ριnne, we ourselves.
 ρισοδ, *s. m.* silk; *gen. id.*; *adj.* silken.
 ριορ, *adv.* down, downwards; *generally used with a verb of motion.*
 ριοτδδιν, *s. f.* peace; *gen.* ριοτδδινδ.
 Σιονδινν, *prep. case of* Σιονδιν, *s. f.* the river Shannon; *gen.* -δινne.
 ριτ, *see* ριξ, peace.
 ριτεδδ, *adj.* peaceful.
 ρλδιν-ερευτδδ, *adj.* unscathed; *from* ρλδιν, safe; *and* ερευτδδ wounded.
 ρλδιντε, *s. f.* health, soundness; *gen. id.*
 ρλδινρα *and* ρλδβρα, *s. m.* a chain; *gen. id. pl.* -ρuiδe; *prep. case*, -ραιδιβ.
 ρλδιν, *s.* a challenge, a defiance; *as* δζυρ βιοδ δ ρλδιν ρδ δ β-ρuiδ δο ροδδιν, and let it be in defiance of all who are by thee (in thy presence); *adj.* healthy, sound, whole, complete, *as* δδ m-βδδ ρλδιν δ εευο βλιδδδιν οο, if his hundred years were complete to him.
 ρλδινυξ, *v. a.* heal, save, complete, make whole, attain the age of; *infin.* ρλδινυξδδ; ρο ρδρ δζυρ ρο ρορβδιν Γιαν ζυρ ρλδινυξ δ ριττε βλιδδδιν, Cian grew and increased till he completed his twenty years.
 ρλατ, *s. f.* a rod; *gen.* ρλυιτε, *dat.* ρλυιτ, *pl.* ρλατδ.
 ρλεδδτδ, *s. m. pl.* descendants, posterity; *nom. sing.* ρλιοτ, *gen.* ρλεδδτδ.
 ρλεδξδ, *pl. of* ρλεδξ, *s. f.* a spear, a lance; *gen.* ρλεξγε.
 ρλεδρδιβ, *s. m. prep. case pl., nom.* ρλιορ, a seat, a bench.
 ρλεδρδδιν, *adj.* unruffled, smooth, sleek.
 ρλειβε *gen. of* ρλιδβ, *s. m.* a mountain; *pl.* ρλειβτε.
 ρλιγε, *s. f.* a way, a road, a pass; *gen. id. pl.* ρλιξ' e.
 ρλιοτ, *s. m.* seed, offspring, posterity, family; *gen.* ρλεδδτδ; *pl. id.*
 ρλοξ, *v. a. imp.* swallow, eat, devour; *infin.* ρλοξδδ; ρλοξρεδδ, *cond.* would swallow.
 ρλυδξ, *s. m.* a host, an army; *gen.* ρλυδξ, *pl.* ρλυδξτε.
 ρλυδξ, *gen. of* ρλυδξ.

- ρλυιτ, *dat. of* ρλυτ, a rod.
 ρλυαιγετε, *pl. of* ρλυαζ.
 ρμυαιν, *v. a. and n.* think, meditate, consider; *perf.* he thought, considered; *inf.* ρμυαινεαδ̄.
 ρμυαινεαδ̄, *s. m.* thought, mind; *gen.* ρμυαιντε, *pl. id.*;
 Δη ρμυαινεαδ̄ ὄο, upon a thought to him, *i.e.*
 he having thought *or* when he thought.
 ρο, *indecl. dem. pron.* this, this here; *adv.* here.
 ροδαιτινε, *comp. adj.* potable, pleasant to drink: *from* ρο
 easy, and δαιτινε, to consume.
 ροδην, *s. m.* relief, an obliging deed; *gen.* ροδην, *pl. id.*
 ροδηναιθε, *s. f.* reinforcements, an army, a troop; *gen. id. pl.*
 ροδηναιθεαδ̄.
 ροιλεαδ̄, *s. m.* a willow, sallow; *gen.* ροιλιζ, *pl.* ροιλιζε;
 also ραιλλεός; *gen.* ραιλλεόιζε, *pl.* ραιλλεόζα.
 ροιν, ο̄ ροιν, since; ο̄ ροιν αλε, from that time to this.
 ρολυρ-ζλαν, *adj.* distinct, audible; *from* ρολυρ, bright;
 and ζλαν, clear.
 ρον, *s. m.* sake, account; Δη ρον, for the sake of, on
 account of; Δην ὄο ρονηα, for thy own sake, *emph.*
form of ρον.
 ρονα, *adj.* happy, prosperous; *comp. id.*
 ρονναδ̄, *s. m.* a wall, a castle, a fortress.
 ρονναιζ, *s. m. gen. of* ρονναδ̄; Δη βάρην αν τ-ρονναιζ, on
 the top of the fort.
 ροδ̄-όλτα, *adj.* luscious; *from* ροδ̄, easy, and όλτα, drinks.
 ρρηέ, *s. f.* the dowry of a wife; *gen. id. pl.* ρρηέαδ̄α.
 ρροίν, *dat. of* ρροίν, *s. f.* a nose; *gen.* ρροίμε, *pl.* ρροίνα.
 ρροδ̄αιζ, *adj. fem. dat. of* ρροδ̄αδ̄, streamy.
 ρρυτ, *s. m.* a stream, a rivulet; *gen.* ρροδ̄α, *pl. id.*
 ρτυαιδ̄-λειζ Δ ὄρομα, his mailed-clad back; ρτυαιδ̄-λειρξ
 Δ ζυαλανν, his mailed-clad shoulder.
 ρυαιδ̄τε, *adj.* weary, weak, pale; ρυαιδ̄τε μαρβ, deadly
 pale.
 ρυαιτνεαρ, *s. m.* happiness, comfort, peace; *gen.* -νεαρ,α,
 and -νιρ.
 ρυαν, *s. m.* slumber, rest; *gen.* ρυαιν.
 ρυαιτνιθ, *s.* a string, a loop.
 ρυαρ, *adv.* up, upwards, above; *used with a verb of motion,*
as ο̄'φευδ̄ ρέ ρυαρ, he gazed upwards.
 ρύο, *adv.* yon, yonder, that; Δξ ρύο βυρ ζ-κυιθ, there is
 your portion; ηυ ρύο, with them there *or* yonder:
 ανν ρύο αν τεαζ, there is the house, that is the
 house yonder: *dem. pron.* these, those, them, that;
 ιαο ρο, these; ιαο ρύο, those.

ῥυῖθε, *s. m.* a seat, a mansion; *gen. id.* ἰνα ῥυῖθε, in his sitting (position).

ῥυῖθ, *v. n. imp.* sit; settle (as of persons moving from place to place); *infm.* ὄο ῥυῖθε, ὄο ῥυῖθεαυ. *perf. 1st pers. sing.* I sat down; ὄο ῥυῖθεαυαυ, *pref. 3rd pers. pl.* they sat; ὄο ῥυῖθιο, *pres. tense 3rd pers. pl.* they sit; ἰναυ ῥυῖθ ῥαο, in which they settled.

ῥύλ, *adv.* before.

ῥύλ, *s. f. gen. pl.* of ῥύιλ, an eye.

τ' is very often used for *poss. pron.* ὄο, thy, before a vowel, as τ' ἀτῆρρα for ὄο ἀτῆρρα, thine own father.

τά or ατῆ, *sub. v. pres. tense*, am, art, is, are; *infm.* ὄο βεῖτ, *imb.* βί, *consued. pres.* βίῖοιμ, *perf.* βίῖεαυ, *fut.* βεῖθεαυ, *cond.* βεῖῖοιμ.

ταβῆαυ, *irreg. v. a. imb.* give, bestow, confer, grant; *pres. tense* βεῖρῖμ, *perf.* ἐυῖαυ, *infm.* ὄο ἐαβῆαυτ; also *imb.* βεῖρ; ῥο βῆ αη ῥλεαῖ ὄα ταβῆαυτ αμαῖ, the feast was being given out, *literally*, to its giving out.

ταβῆαυῖ, *v. a. pres. of* ταβῆαυ, give.

ταῖαυαῖ, *s. m. gen. of* ταῖαυα or ταῖαυαῖ a disputation, pleading, argument.

τάιμνευλ, *s. m.* slumber, faint, trance, ecstasy; *gen.* τάιμνεύλ, *pl. id.*

ἐάιμῖ or ἐάιμῖ, *irreg. v. n. perf. 3rd pers. sing.* came; *imp.* ταυ or τῖ.

ταῖρβε, *s. f.* fruit, profit, advantage, gain; *gen. id., pl.* ταῖρβεαῖ; ἠ ὄεάυα ῥο ταῖρβε ὄο, that did not make profit for him, *i.e.* profited him nothing.

ταῖρῖ, *v. a.* offer, proffer, bid; *infm.* ταῖρῖρῖ; ἐάῖρῖεαυ, *perf.* I offered.

ταῖρῖρῖ, *s. f.* an offer, a proposal; *gen.* ταῖρῖρῖοηα, *pl. id.*

ταῖρῖρε, *adj. pl. of* ταῖρῖρ, loyal, trusty; *comp. id.*

ταῖρῖρε, *s. f.* a treasure, a store; *gen. id.*; α ἔρῖαῖλλ ταῖρῖρε, its safe-keeping scabbard.

ταῖλαῖ, *s. m. or f.* earth, soil, ground, land, country; *gen.* ταῖλαῖαν.

ταν, *s. m.* time; *used adverbially*, as αη ταν, when; αη ταν ῥο, then; αη ταν ῥο, now.

ταῖβ, *s. f.* a side; *gen.* ταῖβε, *pl.* ταῖβα; ὄο ἐαῖβ αῖαυ ὄοη ταῖβ οῖλε, upon (one) side and upon the other; α ὄ-ταῖβ, *comp. prep.* concerning, with respect to, with regard to.

ταῖρῖραῖ, *s. m.* a chieftain, a general; *gen.* ταῖρῖρῖ, *pl.* ταῖρῖρῖ; ἠαῖηαυ ταῖρῖραῖ, nine chieftains.

- ταραϊό, *adj.* quick, active; *comp.* ταραϊόε; ἔο ταραϊό, quickly.
- ταρ *or* τισ, *irreg. v. n.* come; ταρ ἀνωαρ ἀρ ἀν μ-βίε, come down out of the tree; *perf.* ἐάνησαρ, *fut.* τιοσ-
 ραο, *cond.* τιοσραϊνν, *infin.* Δ τεαότ.
- ταρ, *prep.* over, above, across, beyond; ταρ ρηιανναιβ
 εηιουον, over the Fenians of Ireland; ταρ before a
 vowel, as ταρρ ἀν δέ, across the ford.
- ταρ έεανν, *adv.* moreover; *conj.* though, although; *comp.*
prep. notwithstanding, despite.
- ταρείρ, *comp. prep.* after; *governs the genitive*; ταρ Δ η-αιρ,
 after her; ταρ Δ η-αιρ, after them.
- τάρηλ, *def. verb.* it happened, chanced, fell out, came to
 pass, befell; ní τάρηλσδαρ ηα ζεαρα ριν σο βειτ αρ
 δον ουινε σον ρηέινν δότ ορη ρέιν δμ δοναρ,
 these bonds happened not to be upon any one of the
 Fenians but upon myself alone; σά σ-τάρηλ σδμ,
 which happened to me; *used in the 3rd pers. sing.*
and pl. of perf. indic. and subj.
- ταρηαιησ, *v. a. imp.* draw, pluck; *infin. id.*, ταρηαιησε-
 σαρ, *3rd pers. pl. perf.* they drew; ηο ταρηαιησ
 ζρδαιinne ριότέαιη εατορηα, Grainne drew peace or
 effected peace between them.
- τάρηρ, *prep. pron.* over them.
- τεαό, *s. m.* a house; *gen.* τίζε, *pl.* τίζτε; τρε μυλλάό ἀν
 τίζε, through the top of the house.
- τεαότ, *v. s. m.* approach, coming, arrival; *gen.* τεαότα;
 ó τεαότ ζυρ ἀν μ-βίε όόίβ, from their coming to
 the tree, *literally*, from the coming to them to the
 tree; αρ σ-τεαότ ἔο μυλλάό ἀν ένουε σι, upon
 the arrival to the top of the hill to it (*referring to*
μυε), *i. e.* it having, *or* when it arrived at the top
 of the hill; σο τεαότ, *inf. of ταρ or τισ, irreg. v. n.*
come; Δσ τεαότ, *pres. part.* coming.
- τεαότα, *s. m.* a messenger, a courier, an ambassador, dele-
 gate, *used for τεαόταρηε*; *gen. and pl. id.*; *also the*
pl. of τεαότ.
- τεαός, *s. m.* a house.
- τεαόςαρσ, *s. m.* teaching, instruction; *gen.* τεαόςαιρσ.
- τεαόςλαό, *s. m.* a household, a family; *gen.* τεαόςλαισ, *pl.* -αισέ.
- Τεαήαιρ, *s. f.* Tara; *gen.* Τεαήηαιό, *dat.* Τεαήηαισ;
 Τεαήαιρ λυάόηα, the place called *Beal atha na*
Teamrach, in the parish of Dysart, near Castle Island,
 in the county of Kerry, seems to point out the con-
 tiguity of this place.

- τεανουαλ, *s. m. pl. of τεανουαλ*, a fire-brand.
 τεαννα, *adj. pl. of τεανν*, strong, bold, powerful; *comp.*
 τειννε.
 τεανντα, *s.* securities, bonds, engagements.
 τεαρ, *s. m.* heat, warmth; *gen.* τεαρσ; τεαρ να τειννεαδò,
 the heat of the fire.
 τεαρβδác, *s. m.* heat, sultriness; *gen.* τεαρβδαιζ.
 τεíò, *irreg. v. n. imp.* go; *inf.* δ òυλ; τεíòδò, *2nd pers.*
pl. imp. do ye go.
 τειλζ, *v. a.* cast, throw, fling; πο τειλζ γε, *perf.* he cast;
inf. òò τειλζεαν or òò τειλζιγτ.
 τεινε, *s. f.* a fire; *gen.* τεινεαδò, *pl.* τειντε.
 τεινεαδò, *gen. of τεινε*, fire.
 τειμγεομáδò, *v. n.* would go; *a cond. form of the verb τεíò*, go,
 τειτ, *v. n. imp.* flee, escape; *inf.* τειòεαδò and τειτεαμ;
 πο τειτεαδουαρ υιλε, *perf. 3rd pers. pl.* they all fled.
 τεορσ, *s. m. and f.* a border, a boundary; *gen.* τεορσνν,
pl. τεορσννα.
 τί, *s.* principally used with the *prep.* διη, in the sense of about,
 to, as δη τί òò βειτ, about to be; δη τί δ μαρβτá,
 about to kill him, literally, on the design or intention
 of his killing.
 τιδζαιò, *pres. tense 3rd pers. pl.* they go, of *irreg. v. n.* τεíò;
properly τεíòιò or τεíò; δ ζ-εανν ζαáα ρóáιη
 τιδζαιò, they lead to (δ ζ-εανν) every advantage.
 τιζ, *v. n.*, see ταρ.
 τιζεαδò, *cond. of τιζ*, might come.
 τιζεαρνα, *s. m.* a lord, proprietor, chief ruler; *gen. id.*, *pl.*
 -δαιζε, *gen. pl.* τιζεαρναδò.
 τιμáιòλλ, *s.* circuit, compass, ambit; δ σ-τιμáιòλλ θηιαρ
 μυσα, around Diarmuid; *comp. prep.* about, around;
 τιμáιòλλ δη áορτáιη, about the quicken tree;
 ινα τιμáιòλλ, around her or it; ινα á τιμáιòλλ, around
 him or it; δσ τιμáιòλλ, about thee; ινα á τιμáιòλλ
 φéη, about himself.
 τιννεαρναá, *adj.* stout, strong; *pl.* τιννεαρναáá; *comp.*
 τιννεαρναδαιζε.
 τιντιòε, *adj.* fiery.
 τιοβρá, thou wouldst give; *2nd. pers. sing. cond. from*
 ταβαιη, give; βéαρρá, the *2nd. pers. sing. cond. as*
formed from βειη.
 τιοβρáδò, *cond.* would give; another form is βéαρρáδò; the
first is formed from ταβαιη, the second from βειη;
 ναá σ-τιοβρáδò γε that he would not give; ζο σ-τιοβ-
 ρáιη, that I would give.

- τίοῦλασαῶ, *v. a. infin. of* τίοῦλασ, bestow, present.
 τίοῦλαίσααῶ, *v. s. m.* a gift; *gen.* τίοῦλαίσαε, *pl. id.*
 τιομαιν, *v. a.* bequeath, bestow; *infin. id.* πο τιομαιν
perf. bestowed.
 τιομρυζαῶ, *s. m.* a collection, a congregation; *gen.* τιομ-
 ρυζῆε.
 τιονόλ, *s. m.* a gathering; *gen.* τιονόλ and τιονόλτα, *pl. id.*
 τῆρ, *s. f.* a country, a land, a nation; *gen.* τῆρε, *pl.* τῆρτα;
 μασ τῆρε, a wolf, son of the (wild) country; τῆρ
 ταίρησῆρε, the Land of Promise.
 τιυδαρ, I will give; *1st. pers. sing. fut. of* ταδαιρ, give;
 βέαρφασ, *fut. from* βέαρ, I will give; ní τιυδαρ, I
 will not give.
 τλάιτιμή, *s. f.* weakening venom or benumbing poison;
from τλάιτ, *adj.* weak, languid, and μή, poison.
 τλάτιυζ, *v. a.* reduce, weaken; πο τλάτιυζ, reduced or
 weakened in strength.
 τοδαρ, *s. m.* a well; *gen.* τοδαρ, *pl. id.* and τοιβ-
 ρεαῶ.
 τοῶαιλ, *v. a.* dig, scoop, root; πο τοῶαιλ ρε *perf.* he dug.
 τόσ, *v. a.* raise, lift-up, build; *infin.* τόσβαίλ, τόσβαρ, *pres.*
hist. raises; σο τόσβασαρ αν φηιανν ζάιρ μόνρ ράν
 ζ-κλιυῆε ριν; the²Fenii raised a great shout at that
 game; τόσαιβ, *perf.* raised; τόσαιβ ρε λάν α ὀά βαρ
 λειρ σον υῆζε, he brought with him (*i.e.* carried
 away) the full of his palms of the water.
 τοιόιμ, *s.* guise, plight; ράν τοιόιμ ριν, under that guise.
 τοιζερε, *s. emph. of* τοιζ, fondness.
 τοιρσίμ, *s.* heaviness, stupor; πο τῆιτ ρε α τοιρσίμ ρυαιν,
 he fell into a stupor (of slumber).
 τοιρζ, *s. f.* expedition, work, cause.
 τονν, *s. f.* a wave; *gen.* τυννε, *dat.* τυνν, *pl.* τοννα.
 τορσῶ, *s. m.* fruit, *figuratively* virtue; σο τορσῶ μο ραῶα,
 by virtue of my prowess; *gen.* τορσῶ; *pl.* τοιρῆε.
 τορσ, *s. m.* a boar; *gen.* τῆρσ, *pl. id.*
 τορρσῶ, *adj.* pregnant, fruitful.
 τοιρρῆεαρ, *s. f.* conception, pregnancy, fruit; *gen.* -ρσ.
 τρσ, *adv.* to wit, videlicet, likewise, also.
 τρᾶτ, *s. m.* time; *gen.* τρᾶτα; *generally used adverbially, as*
 αν τρᾶτ ριν, then.
 τρᾶτνόνα, *s. m.* evening; *gen. id. pl.* τρᾶτόναιθε; υῆιμ
 ἔρᾶτνόνα, at eventime.
 τρέ, *prep.* through, by, at; τρέ ν-α ὀορρ, through his body;
it becomes τρερ, *before a word beginning with a vowel,*
as τρέρ αν ηρλαβηαῶ ριν, through that speech.

- ԽԱԼԼԻՈՒՄ, *v. s.* merit, earning, desert; *inf.* to deserve.
 ԸՄԼԼԻՐ, *2nd. pers. sing. perf.* you have deserved; *imp.*
 ԽԱԼԼ, deserve, earn, merit; ԴՈ ԸՄԼԼԵԱՐ-ԴԱ, I have
 deserved; ՈՐՈՒ ԸՄԼԼԻՐԻՔԵ, you have not deserved.
 ԽԱՄՈՒ, *s. f. dat. of* ԾՈՒՈՒ, a wave.
 ԽԱՐՄՈՒՆ, *s. m. gen. of* ԽԱՐԵԱՌՈՒ, a spark of fire, a flash of
 lightning.
 ԸՄՐԼԻՆՑ, *v. n.* descend, come down; *inf. id.* ԱՅ ԸՄՐԼԻՆՑ,
pres. part. descending.
 ԽԱՐԲԵԱԾ, *adj.* tired, weary, mournful, woful.
 ԽԱՐԲԵԱՄՈՒԼ, *adj.* mournful, woful, sorrowful; *also* tired,
same as ԽԱՐԲԵԱԾ.
 ԸՄՐ, *s. f. dat. of* ԸՄՐ, a beginning; *gen.* ԸՄՐԵ; Օ ԸՄՐ ՇՕ
 ՎԵՐԵԱԾ, from beginning to end.
 ԽԱՐ, *v. n.* fall; *inf.* ԽԱՐԻՄ, ԽԱՐԻՍ, *pres. tense, 3rd. pers.*
pl. they fall; ԽԱՐԲԵԱԾ, *cond.* would fall; ԱՅ ԽԱՐԻՄ,
pres. part. falling; ԱՌՈՐՈՒ ԱՌ ՍԱՐԻ Տ'ԱՐԻՄՑ ԱՌ ԸՆՄՈՒ ԱՌ
 ԵԱԾ ԱՅ ԽԱՐԻՄ ՍՐԻՔԵ, then when the worm perceived
 the house falling upon it.
 ԽԱՐԲԵԱՐ, *fut. hist.* shall fall.
 ԽԱՐԻՄ, *v. s. f.* a fall, a falling; *gen.* ԽԱՐԻՄԵ, ԱՐ Ծ-ԽԱՐԻՄ,
 upon the fall.
 ԽԱԼԵԱ, *s. f. gen. and pl. of* ԽԱԼԱԾ, a hill, a hillock, knoll, a
 mound; Տ'ՈՒՆՈՒՐԱԻՑԻԾ ՈՒ Ա ԽԱԼԵԱ, to the hillock; ԱՐ
 Ե-ԲԱՑԵԲԱԼ ՈՒ Ա ԽԱԼԵԱ ՈՒ, upon the leaving of the tulach
 to it, *i.e.* when it was leaving the tulach.
 ԽԱՐԱՐ *and* ԽԱՐԱՐ, *s. m.* a journey, voyage, pilgrimage; *gen.*
and pl. ԽԱՐԱՐԻ.
 ՍԱԾԵԱՐ, *s. m.* the top, summit, upper part of anything; *gen.*
 ՍԱԾԵԱՐԻ, *pl. id.*
 ՍԱԻԲԵ, *prep. pron. emph. form of* ՍԱԻԾ, from ye.
 ՍԱԻԾ, *prep. pron.* from him.
 ՍԱԻՑՈՒՐ, *s. m.* secrecy, privacy; *gen.* ՍԱԻՑՈՒՐԻ.
 ՍԱԻՄ, *s. f.* a grave, cave, den, cavern, grotto; *gen.* ՍԱԻՄԵ
and ՍԱԻՄԱ, *pl.* ՍԱԻՄԱ.
 ՍԱԻՄ, *prep. pron.* from me.
 ՍԱԻՄՄԵ, *prep. pron.* from us.
 ՍԱՐ, *s. f.* time, hour; *gen.* ՍԱՐԵ.
 ՍԱՐԼԵ, *s. m. gen. and pl. of* ՍԱՐԱԼ, nobility, nobleman,
 gentleman; ՄՈ ՔԵՐԻ Ա ՈՒ-ՍԱՐԼԵ, according to their
 nobility.
 ՍԱԻՄԱ, *s. m. gen. of* ՍԱԻՄ, a grave, cave, den, a cavern; *gen.*
also ՍԱԻՄԵ.
 ՍԱԻՄԱՌ, *s. f.* dread, awe, dismay; *gen.* ՍԱԻՄԱՌԻ.
 ՍԱԻԵ, *prep. pron.* from thee; ՍԱԻԵ ՔԵՐԻՄ, from thyself.

- uΔλaC, *s. m.* a burden, load, heavy charge, obligation.
 uΔpΔl, *adj.* noble, high-born; *comp.* uΔiple; *s.*
 uΔCΔ, *prep. pron.* from them.
 uΔCβΔip, *s. m.* horror, terror; *gen.* uΔCβΔip.
 uΔCβΔipΔC, *adj.* horrible, terrible; *comp.* uΔCβΔipΔiZe.
 úC, *indef. demons. pron.* that, there, yonder.
 úi *gen. sing. and pl. of O or uΔ*, a descendant of a tribe; Δ
 imic úi Duibhne, O son of O'Duibhne.
 uim, *prep. pron.* around him or it, upon him or it.
 úip, *s. m. gen. of úip*, mould, earth.
 úipZeis, *s. f. dat. of úipZeΔis*, a high branch, or bough;
gen. úipZeise.
 úipmepipis, *s. m. gen. of úipmepipieΔC*, great or exceeding
 courage; *from úip*, great, and *mepipieΔC*, courage.
 uipipe, *prep. pron.* upon her, upon it.
 uipipere, *prep. pron. emph. form of uipipe*.
 uipipe, *s. m.* water; *gen. id.*
 uile, *indef. adj.* all; *so h-uile*, all, entirely.
 ulC-fΔCΔ, *comp. adj.* long-bearded.
 ullΔip, *s. m.* Ulster; *gen.* ullΔip.
 ullΔim, *adj.* prepared, ready; *comp.* ullΔimie.
 ullΔaC, *adj.* belonging to Ulster, Ultonian.
 úip *an intens. prefix., written úip*, before words whose first
 vowel is slender.
 upCΔip, *s. m.* a cast, a throw, a shot, a fling; *gen.* upCΔip;
also upCup, *gen.* -upip.
 úipΔβipΔip, *v. s.* speeching, speech.
 úipΔannΔip, *s. dat. pl. of úipΔann*, a staff; *gen.* úipΔann, *pl.*
id., úipΔann ipΔeZeΔa, the staff of a spear.
 úipΔuipC, *s.* a skirmish, a conflict, a blow.
 upΔuipC, *adj. comp. degree of ipupip or upupip*, easy.

APPENDIX.

APPENDIX.



REPORT FOR 1880.

THE following Report was read by the Secretary of Council, and adopted at the meeting held on Tuesday, 1st March, 1881.

THE Council beg to submit their Report for the year 1880-1881, and have much pleasure in being able to state that the movement for the preservation of the Irish language continues to advance steadily. In reporting progress, during the past year, it is almost unnecessary to remark that many things have occurred calculated to divert the attention of the Irish people from the cultivation of their language. The public interest has been much engaged with matters of great national and pressing importance. Indeed, so great have been the issues, and so absorbing the questions agitating the Irish people, that the time for carrying on such a movement may appear somewhat inopportune. However, be that as it may, the Council are glad to state that the progress made during their term of office can compare favourably with the previous years, the number of communications received by the Society being considerably in excess of that for the year 1879.

The Council have great pleasure in announcing that the Irish language has been placed on the programme of the new Royal University of Ire-

land, and herewith append the memorial sent by them to the senate of that body, with their reply. The Society had already, by its labours, secured for the language a position on the programme of the Commissioners of National Education, and also on that of the Commissioners of Intermediate Education, and it is therefore a matter of congratulation that, owing to the action of this Society, the Irish language now holds a prominent place on the curricula of the three great systems of State Education in this country, namely, Primary, Intermediate, and University. And when the drawbacks which impede the teaching of Irish in the Primary Schools shall have been removed, there is every reason to expect that these schools will be the great means of preserving the language in the future, as they are deemed to have been the principal cause of its decline and decay in the past.

The Council, having learned that the quarterly fee of two shillings exacted by the Board of National Education from pupils studying Irish had the effect of preventing large numbers of students from availing themselves of the concessions lately granted by the Board, forwarded to that body a numerous signed memorial on the subject. Amongst the signatories were a large number of Catholic and Protestant bishops. A letter, in answer to this memorial, was received from the Secretary to the Commissioners, stating that they were precluded by express regulations of the Treasury in reference to special extra branches from acceding to the Society's request:

The unfavourable tenor of this reply, and the receipt of a large number of letters from all parts of the country, especially from clergymen and schoolmasters, complaining of the regulations con-

cerning the teaching of Irish in the National Schools, made it necessary to draw up and forward to all the Irish Members of Parliament a circular, requesting them to use their influence with the Government to have the two shilling fee abolished, and to permit children of the second class and upwards to be examined for results' fees in Irish.

Mr. T. Sexton, M.P., one of the members of our Council, who brought the subject before the House of Commons last August, wrote as follows:—
 “The Council, I have no doubt, will be interested to learn that yesterday I had a conference of considerable length with the Chief Secretary for Ireland on the subject of the extra fee imposed by the Treasury regulation on the teaching of the Irish language in the Irish National Schools. I submitted to Mr. Forster the outlines of the case upon which I ask that the restrictive regulation shall be cancelled. He declared that he could not give any pledge at the present moment, or until he could find time to examine all the bearings of the subject; but my firm impression is that he will consider it in a quite unprejudiced manner, and that he will decide upon it according to what may appear to him to be the public interest. Thus the Council may be assured that the question of extra fee is in a fair way to be equitably settled.”

Thus stands the question at the present time. It is much to be wished that Mr. Forster may soon be able to find time to examine the matter. The Council will watch the action of the Chief Secretary with the deepest interest and anxiety. They are very hopeful that the result of the Chief Secretary's attention to the matter, having regard to Irish public opinion and the importance and

consideration justly due to a language still spoken in this country by about one million of people, will be to abolish the vexatious disabilities which are imposed on the teaching of Irish, and thereby secure perfect freedom for teaching it in the Irish National Schools.

Of all the drawbacks to the study of the Irish language, and they are many, the Council believe this to be the greatest, and they are confirmed in their belief from the correspondence they have received, and the strong expression of opinion conveyed therein, as also from the fact that the Irish Teachers' Associations have more than once at their local meetings and their Annual Congress in Dublin unanimously passed resolutions in favour of the abolition of these restrictions.

The Council will, therefore, aided by intelligent public opinion, strenuously endeavour to effect the accomplishment of this object, deeming it of paramount importance for the preservation of the Irish language.

With the exception of the restrictions connected with the study and teaching of Irish on the programme of the National Board, the movement for the study of the language has satisfactorily progressed.

The Council received, from time to time, interesting accounts of the formation of classes and associations at home and abroad. In America the study of the Irish language is being pursued with the greatest enthusiasm and success. We learn from the reports of the Irish classes and associations that American, German, and Hebrew young men sit side by side with Irish youths learning the Irish language for the sake of its literary advantages. Irish-American newspapers devote their columns to the publishing of Irish literature

in the Irish character, and the New York Society for the Preservation of the Irish Language has recently brought out a new and handsome cheap edition of Dr. MacHale's translation of "Moore's Melodies."

In Germany the number of students taking an interest in Irish is fast increasing. Dr. Ernst Windisch, of the University of Leipzig, some short time ago brought out an Irish Grammar for German students, and has followed it up with a publication consisting of Irish texts for advanced students.

Dr. Zimmer, who presided at some of the Council meetings of the Society last summer, and was engaged in publishing some interesting Irish glosses, still continues his Irish class in the University of Berlin. He is now occupied in bringing out a new edition of Zeuss' "Grammatica Celtica."

In Australia, too, a branch of the Society has been formed. L. Kenyon, Esq., Secretary of the St. Patrick's Victorian Association for the Preservation and Extension of the Irish Language, has written to the Council requesting to have the Society affiliated. This is the first association established in Australia. At its inauguration in Melbourne the opening address was delivered by the President, Sir Bryan O'Loghlen, Bart., to a distinguished body of members of the association and colonists. A young gentleman, who possesses an extensive knowledge of the spoken and written language, has lately proceeded to Melbourne, taking with him a large supply of our books, and will give his valuable assistance in organising classes.

It is satisfactory to learn that, owing to the action of the O'Curry Exhibition Committee, an

exhibition of £20 is offered for competition in the Catholic University of Ireland, and for junior students three prizes of £5, £3, and £2, according to the relative merits of the candidates.

It is also worthy of notice that her Grace the Duchess of Marlborough issued her farewell address to the Irish people in the Irish language; that newspapers written in Spanish at the foot of the Andes contain advertisements in the Irish language, and that Professor Hart, of the University of Cincinnati, and Professor Dall'Orts, of the University of Genoa, take great interest in our movement, and are engaged in the study of the Irish language.

Reports were received from secretaries of the following classes and associations, some of them of a more or less interesting character:—John Carton, Esq., Secretary of the Termonfeekin Association; A. O'Grady, Esq., Ballaghaderin; Rev. P. A. O'Connell, Miltown Association, county Kerry; Rev. W. S. Donegan, Harold's-cross; Rev. Father M'Ternan, Killasnet, Sligo; John Kelly, Esq., Pollockshaw Association, Scotland; John Lynch, Esq., Cahir; Patrick H. Looney, Esq., Nile-street, Cork; Daniel Coghlan, Esq., Brompton, London; John Burke, Esq., Bagnalstown, county Carlow; John Fleming, Esq., Rathgormuck, Carrick-on-Suir; Eugene M'Carthy, Esq., Dunmanway Association; W. Keating, Esq., Bennett's Church; M. A. Colbert, Esq., Kanturk; John O'Connor, Esq., Ballinacartin; P. Cawley, Esq., Letterfrack; J. D. Cassidy, Esq., Cloghaneely Gaelic Association, county Donegal; Patrick Fahy, Esq., St. Patrick's, Holywood, Belfast; John O'Keeffe, Esq., Kilmallock; Cornelius O'Herlihy, Esq., Berrings, Inniscarra; Robert Gould, Esq., Liverpool, &c. &c.

Classes were established by the Christian Brothers at St. Laurence O'Toole's and Synge-street Schools. Rev. J. T. Murphy, Rockwell College, Cahir, informed the Council that that institution sent up fourteen candidates for examination in the Celtic programme of the Commissioners of Intermediate Education, all of whom passed with merit.

Almost all the National School teachers having Irish classes complain loudly of the regulations of the National Board, and of the high standard of qualification necessary to obtain a certificate, saying that they will be reluctantly compelled to give up teaching Irish altogether unless these regulations be considerably modified.

The financial state of the Society continues satisfactory. The balance-sheet, giving a statement of the Society's accounts for the year ending the 31st December, 1880, exhibits a balance in the Society's favour of £94 13s. 4½*d.*

The number of publications disposed of by the Society during the year was as follows:—Of the "First Irish Book," 1,716 copies were sold, making a total issue of 32,787 copies.

Of the "Second Irish Book," 897 copies, making a total issue of 14,972.

Of the "Third Irish Book," 598, making a total issue of 3,101.

Of the Copy-books, 507, making a total of 4,115.

The Society published the "First Irish Book" in 1877, the "Second Irish Book" in 1878, the "Third Irish Book" in 1879. The "Pursuit of Diarmuid and Grainne," Part I., was issued by the Society in May, 1880, and the number of copies sold between that date and the 31st December last was 555. This volume of over 200

pages, consisting of text, translation, notes, and glossary, and forming the first of a series of "Gaelic Reading Books," was sold for one shilling, and is the cheapest Irish book yet printed. In the preface it was announced that the remaining portion of the work would be published, and the Council are glad to be able to state that they have completed that work, and that they will be able in a few weeks to issue another volume larger than that published about the same time last year. Whilst admirably adapted as a text-book for students and for philological purposes, it affords, in the translation and notes which accompany it, an opportunity of becoming acquainted with the best prose tale now extant of the Ossianic literature.

The number of books sold by the Society during the year was 4,273, making a total issue of 55,530 copies, exclusive of pamphlets.

The complaint of the want of books will soon no longer be heard, seeing the number of reprints in a cheap and handy form which are being issued by publishers and others.

A circular was prepared and forwarded to such members of the Society as live in large towns or their vicinity, inquiring whether the Society's books were on sale there, and if not, requesting them to forward the names of suitable agents.

A new pamphlet containing the Report for 1879, by-laws and officers, &c., for 1880-1881, was printed and circulated.

It has been decided by the Council that the Society should act as a medium between those requiring instruction in Irish and persons willing and competent to teach Irish.

The election of the Council and officers for 1880-81 was carried out in accordance with By-laws II., III.

In consequence of the death of the late President of the Society, Lord Francis N. Conyngham, the Council, in accordance with By-law IV., elected The O'Connor Don to the vacant office; and, as the place of Vice-President became vacant thereby, they elected Lieutenant-General Smythe as Vice-President.

It is very desirable that something should be done to restore the Irish Professorships in the Queen's Colleges, especially as they are about to become feeders to the new University. It is to be regretted that the Irish chairs, which were established with so much difficulty, should have been allowed to lapse.

Finally, the Council beg earnestly to urge upon Irishmen the duty and necessity of organising associations for the cultivation of their native language in their respective districts, and, for the sake of union, to have them affiliated with the Central Society. Such action will ensure that the present movement for the preservation of our language shall not be a mere temporary effort, but one stamped with the impress of true intellectual and national progress, and thus secure from lethargy or reaction.

The following is the Memorial presented by the Society to the Senate of the Royal University of Ireland:—

**TO THE SENATE OF THE ROYAL UNIVERSITY
OF IRELAND.**

The Memorial of the Council of the Society for the Preservation of the Irish Language

SHEWETH that the University of Dublin, and the Catholic University and other Universities,

both of Great Britain and the Continent of Europe have Chairs of Celtic Language and Literature.

That the Irish language is now taught in many of the Colleges and Schools of Ireland.

That it has a place on the programme of the National Board and of the Commissioners of Intermediate Education.

That, independent of the educational utility of the study of the Irish language, its scientific value has long been recognised by *savants* in various countries, to whose zeal in its cultivation the comparative philology of the Indo-European languages owes much of its present state of advancement.

That, further, few countries in Europe equal Ireland in the possession of such an abundant store of ancient literature, containing materials not only intrinsically interesting in themselves, but capable of contributing importantly to the new study of comparative mythology, and of illustrating the primitive modes of thought, and the common tradition of the Aryan family of mankind; and that a knowledge of the language in question is indispensable to the utilisation of those valuable materials.

That the consideration of the above-mentioned facts induces your memorialists to submit that, in placing the Irish language on the curriculum of the Royal University of Ireland, the Senate would be but according it a position corresponding to its acknowledged value, and suited to the dignity of an ancient and still living language.

The following letter was received from the Secretaries to the Senate:—

“THE ROYAL UNIVERSITY OF IRELAND OFFICES,
 “THE CASTLE, DUBLIN,
 “22nd February, 1881.

“SIR,—Referring to our letter of the 28th

October, we beg to inform you that the Memorial from the Council of the Society for the Preservation of the Irish Language, which was thereby acknowledged, has been carefully regarded by the Committee, and we trust that the curriculum which is about to be laid before Her Majesty for approval will be found, when published, to meet the wishes of your Society.

“We are, sir,

“Yours obediently,

“J. C. MEREDITH, } *Secretaries.*
“D. B. DUNNE, }

“J. J. MACSWEENEY, Esq.,

“9 Kildare-street.”

BY - LAWS,
MADE IN PURSUANCE OF RULE V. OF THE
SOCIETY.

I.

COUNCIL—HOW CONSTITUTED.

THE Council of the Society shall be constituted as follows:—Thirty Members shall be elected by ballot; these at their first meeting shall co-opt fifteen others, and the Council thus formed shall have power to add ten more to their number within their year of office, not more than three Members, of whose names notices shall have been previously given, to be elected at any one meeting.

II.

ELECTION OF COUNCIL ANNUAL—MODE OF ELECTION.

The annual election of the Council shall be by ballot. Balloting-papers and the other necessary forms shall be sent to all Members of the Society resident in Great Britain and Ireland not later than the 7th of March; said papers to be returned to the Society not later than noon on the 17th day of the same month.

III.

A HOUSE LIST TO BE SENT OUT.

That along with the balloting-papers there shall be sent to the Members of the Society a house list of names of Members recommended by the Council for election to the offices of President and Vice-President, and to twenty seats on the Council; and that this list be drawn up at a meeting of the

Council convened for that purpose, of which due notice shall be given by the Secretary.

IV.

VACANCIES ON COUNCIL—OFFICE HOLDERS.

The Council shall have power to fill up any vacancy that may occur in the Council of officers previous to the Annual Election; but the Members so elected shall hold the office so long only as it would have been held by the vacating Member if no vacancy had occurred.

V.

HON. MEMBERS—THEIR NUMBER.

That the Council shall have power to elect not more than ten persons in any year to be Honorary Members of the Society and of the Council; the ground of such election to be eminent character and known sympathy with the objects of the Society.

VI.

MEETINGS OF THE COUNCIL.

The Council of the Society for the Preservation of the Irish Language shall meet not less frequently than once a month. More frequent meetings may be held if they be deemed desirable by the Council. The day, hour, and place of meeting shall not at any time be altered by a vote of the Council, unless notice to effect such change shall have been given in the usual way.

VII.

SPECIAL MEETINGS OF THE COUNCIL.

Special meetings of the Council may be summoned at any time by the Secretary, on the

requisition of five members; the summons to contain a notification of the business for which the meeting has been called.

VIII.

MINUTES OF COUNCIL TO BE KEPT.

That minutes be kept of the meetings of the Council, and that the minutes of each meeting be read as the first business of the next ensuing meeting of the Council.

IX.

NOTICES OF MOTION.

No motion unconnected with the business of the meeting, and of which notice has not been given, can be passed at any meeting of the Council, if it be objected to by any of the Members present.

X.

MOTION RELATING TO EXPENDITURE.

No motion involving a new expenditure of five pounds or upwards from the funds of the Society shall be passed at any meeting of the Council, unless notice of the same has been given in the manner hereinafter provided by these Rules.

XI.

NOTICES OF MOTION.

Notices of motion may be handed in at any ordinary meeting of the Council, and notification of the same shall be sent by the Secretary to all Members of Council residing within ten miles of Dublin at least *two* days before the date of the meeting at which they are to be considered. Five Members of the Council shall form a quorum.

XII.

SUB-COMMITTEES.

That the Council be subdivided into such Sub-Committees as may be desirable, and may associate Ordinary Members on any such Sub-Committee. Three Members of such Sub-Committee to form a quorum.

XIII.

MEMBERS ENTITLED TO ELECT AND TO BE ELECTED.

No Member whose subscription for the year ending on the previous 31st December is unpaid shall be entitled to receive a ballot-paper or be eligible for election to the Council.

XIV.

MEMBERS TWO YEARS IN ARREAR LIABLE TO BE REMOVED.

Any Member of the Society whose subscription is more than two years in arrear, and who has twice been applied to for the amount, shall be liable to have his name removed from the list of the Society by a vote of the Council.

XV.

MEMBERS PAYING IN NOV. AND DEC. TO BE CONSIDERED AS PAYING FOR THE FOLLOWING YEAR.

Subscriptions become due on the 1st of January in each year; but the subscriptions of Members who join the Society during the months of November and December shall be regarded as paying to the end of the following year.

XVI.

SUBSCRIPTIONS—THEIR ACKNOWLEDGMENT.

Money received for the purposes of the Society

shall be acknowledged without undue delay; announcements of the same shall be made at the meeting of the Council next following its receipt, and a record thereof entered in the books of the Society.

XVII.

PAYMENT OF ACCOUNTS.

Bills presented for payment shall be brought before the Council by the Secretary, and if approved of, shall be initialled by the Chairman, and passed to the Treasurers of the Society for payment.

XVIII.

SOCIETY'S ACCOUNTS TO BE AUDITED HALF-YEARLY.

The Council shall have the accounts of the Society audited half-yearly. Copies of the balance-sheet shall be obtainable by Members of Council and of the Society on making application for them

PROGRAMME OF EXAMINATION
IN THE IRISH LANGUAGE

FOR

Pupils of 5th and 6th Classes in National Schools.

FIRST YEAR. (a.)—Grammar to the end of the regular verb, with the verbs *is* and *tá*.

(b.)—Twenty pages of an Irish Phrase Book; or the phrases in the First and Second Irish Books published by the Society for the Preservation of the Irish Language.

SECOND YEAR. (a.)—Grammar to the end of Syntax.

(b.)—Twenty additional pages of a Phrase Book; or an equivalent in prose or poetry to the Story of Oisín in Tír na n-óg.

(c.)—Translation of the Second Book of Lessons into Irish.

THIRD YEAR. (a.)—A more critical knowledge of Grammar.

(b.)—The Story of Déirdre (omitting the poetry), or the Children of Lir; or some equivalent book.

(c.)—Translation of the Third Book of Lessons into Irish. A short letter or essay in Irish.

Pupils who have made the necessary 100 days' attendances, and who have been regularly enrolled in the 5th or 6th Class, may be examined for Results Fees in Irish. A fee of 10s. will be allowed for each pupil who passes in the foregoing programme, on the usual conditions laid down for Examinations in Extra Subjects.

By Order,

WM. H. NEWELL, }
JOHN E. SHERIDAN, } Secs.

Education Office, Dublin,
October, 1878.

ROYAL UNIVERSITY OF IRELAND.
Programme for Examinations for Celtic, 1881.

MATRICULATION EXAMINATION.

CELTIC*—*Pass.*

1. Irish Grammar.
2. Two short easy works, or portions of two works.

The books for the present are:—

Annala ríogáda Eireann, † 1592 to 1598, inclusive.

Two short poems by Cucoigrich O'Clery, given in O'Curry's MSS. Materials of Irish History, pp. 562-569.

3. Translations of easy sentences into Irish.

—*Honours.*

In addition to the Pass Course:—

1. Annala ríogáda Eireann, 1598-1603 inclusive.

Oíde Clonne Lp. ‡

2. More advanced questions in Grammar.
3. Longer passages for translation into Irish.
4. History of Ireland during the reign of Elizabeth.

FIRST UNIVERSITY EXAMINATION.

CELTIC—*Pass.*

1. Translation from two works.

The Books for the present are:—

Oíde Clonne Tuirp. ‡

Teagarc Plaḃa, by Tady MacBrodin.

2. Questions on Grammars and Idioms.
3. Translation of a piece of English prose into Irish.

* Candidates presenting Celtic must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination.

† 4to, Dublin, 1851. By John O'Donovan.

‡ The Atlantis, vol. iv., p. 115, &c.

CELTIC.—*Honours.*

In addition to the Pass Course :—

1. *Zeabap bpeacneç*,* together with the *Duan Eipeannaç*, and *Duan Albanaç*.

2. More advanced questions on Grammar and Idioms.

3. Early History of Ireland, to commencement of the Incursions of the Northmen.

SECOND UNIVERSITY EXAMINATION FOR CANDIDATES
PROCEEDING TO THE B.A. DEGREE.

CELTIC.†—*Pass.*

1. Translation from two prescribed works.

The books for the present, are:—

Pleb Duin na n-Deò.‡

Caç Mluige Zeana.§

2. Grammar and Idioms.

3. Translation of a piece of continuous English prose into Irish,

—*Honours.*

In addition to the Pass Course :—

1. *Longer mac n-Urniç.*

Coçað Çæðel pe Çallaib.||

2. Elementary Philology of the Irish language.

3. History of Ireland from the commencement of the Incursions of the Northmen to the Norman Invasion.

* Irish Version of Nennius. Dublin, 1848. *Duan Eireanoch*, p. 220, &c.; and *Duan Albanach*, p. 270, &c.

† See note, p. 192.

‡ Battle of Magh Rath, Dublin, 1842. By John O'Donovan.

§ Battle of Magh Leana; Dublin, 1855. By Eugene O'Curry.

|| Wars of the Danes. London, 1881. By Dr. Todd.

B.A. DEGREE EXAMINATION.

CELTIC.—*Pass.*

1. Translation from prescribed works.

The books for the present are:—

Sepglize Conculand.*

Scela na Erepri.†

Compac Fipriab.‡

2. Elementary Philology of the Irish language.

3. History of Celtic (Irish) Literature.

—*Honours.*

In addition to the Pass Course:—

1. Can Aigillne.§

2. Philology of the Irish Language. [Ebel's Zeuss.]

EXAMINATION FOR M.A. DEGREE.

CELTIC.

1. брєаѳа сѳмаіѳєрє.

2. Transcript, with contractions fully set out, and translation from some selected MS.

The tract selected for the present is:—

The History of Alexander the Great, in the Leabher Breac.

3. Philology of the Celtic Languages.

N.B.—The Candidates will be expected to show a knowledge of the works of Zeuss, Ebel, Windisch, and other Celtic scholars.

* The Atlantis, 8vo, vol. i., p. 362, &c.; Dublin, 1858. By E. O'Curry.

† 8vo, Dublin, 1865. By J. O'B. Crowe.

‡ The Manners and Customs of the Ancient Irish; vol. iii., p. 414, Appendix. 8vo. London, 1873. By E. O'Curry.

§ Ancient Laws of Ireland, vol. ii., p. 22. 8vo. London. 1869.



